

# The Spirit of Missions

Mrs. H. B. Harbottle  
25 Girard Ave.  
May 2

AN ILLUSTRATED MONTHLY REVIEW OF  
CHRISTIAN MISSIONS

VOL. LXVI

October, 1901

NO. 10

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AMONG THE SEMINOLES OF SOUTHERN FLORIDA

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ST. AGNES'S SCHOOL, KYOTO

⌄  
WUSIH; OPENING A NEW STATION IN CHINA

⌄  
WHAT ONE MAY SEE AT CAPE MOUNT

⌄  
THREE IDAHO MINING CAMPS

⌄  
SAINT SAVIOUR'S HOUSE, WUCHANG

⌄  
A JAPANESE CLERGYMAN

New York

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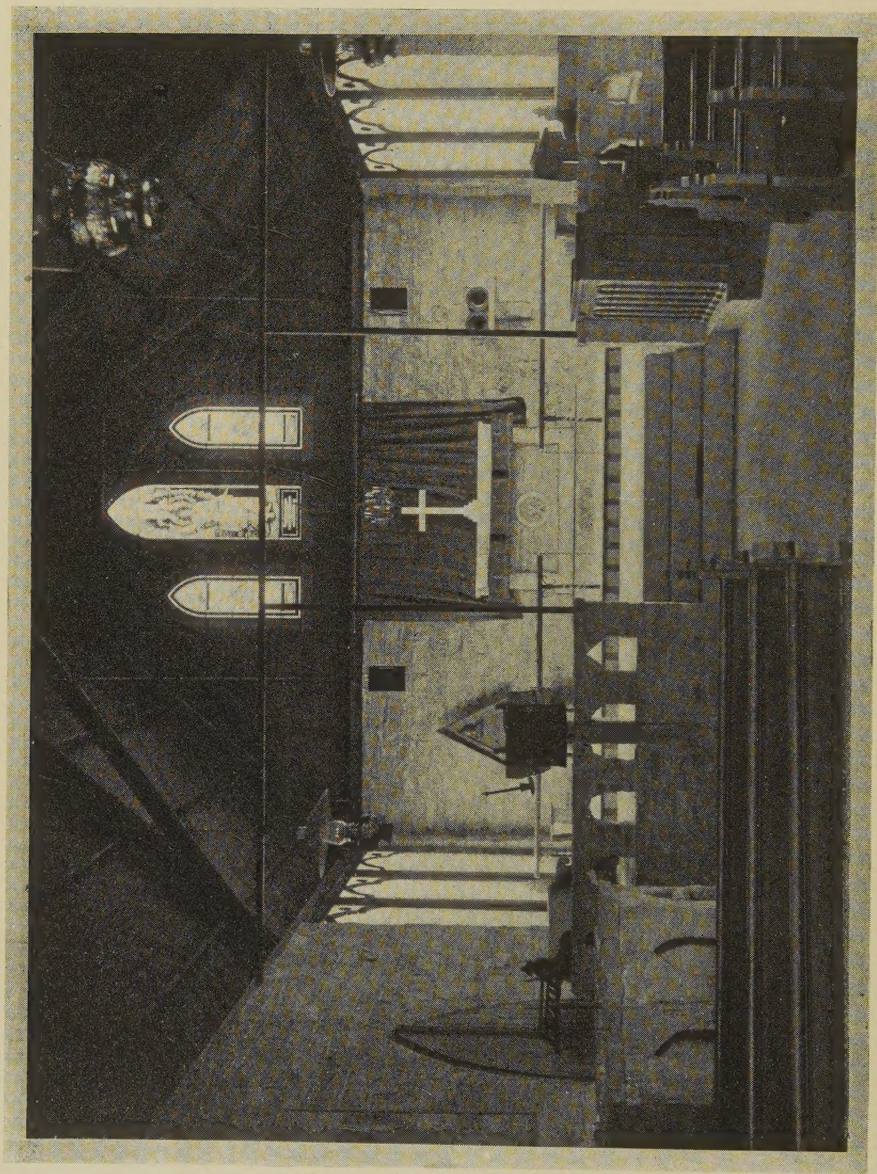
**W. L. WILLIAMSON, Lisbon, N. D.**

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THE CHAPEL OF ST. AUGUSTINE'S SCHOOL, RALEIGH



# THE SPIRIT OF MISSIONS

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## The Progress of the Kingdom

*President McKinley  
and Missions*

WHILE the nation is bowed with its grief for a great and good leader, and stung with shame, that one born and reared in this land of free institutions should so treacherously wound the national life, it may well pause to think of the lesson taught by the martyr-President. It is a lesson of care and responsibility for others. When "new occasions" seemed to "teach new duties," Mr. McKinley, though bitterly assailed, led the way calmly and courageously, confident that the generous and chivalric spirit of his fellow-citizens would in time enable all of them to see and discharge the duty owed by a strong and God-fearing nation to a weaker people. In the last painful hours of his earthly life, he illustrated in his own person the same principle of care for others, the same reverent acceptance of what he felt to be God's will. Words such as he then spoke are but the natural expression of a life in which the missionary motive had a large place. With the missionary enterprise President McKinley had a keen and intelligent sympathy. His address at the opening of the Missionary Conference in New York, a year and a half ago, brief

as it was, and dealing necessarily with generalities, showed how fully he entered into the sacrifices, heroisms and victories of the advance guard of the Christian army. "The story of Christian missions," he said, "is one of thrilling interest and marvellous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever Church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind. The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes.

"Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count

their labor no sacrifice. 'Away with the word in such a view and with such a thought,' said David Livingstone; 'it is emphatically no sacrifice; say, rather, it is a privilege.' They furnish us examples of forbearance, fortitude, of patience, and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions.

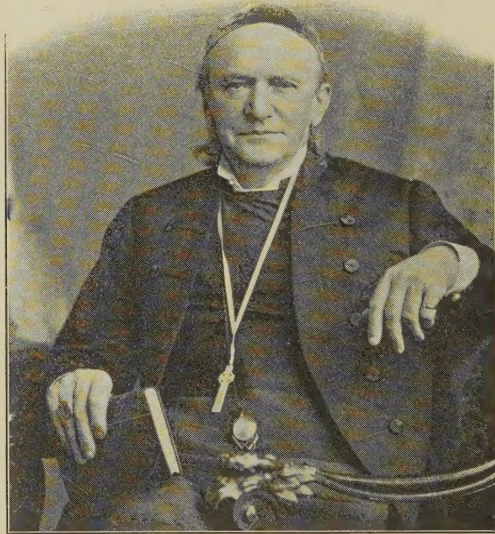
"Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."

From these words, and from the recollection of a life of which they were the natural expression, every missionary worker may gather new courage and confidence.

*Bishop Whipple*

THE Right Reverend Henry Benjamin Whipple, D.D., LL.D., the first Bishop of Minnesota, entered into rest September 16th, 1901. That is the closing record of a long and useful life. Bishop Whipple was never a missionary bishop in the technical sense. He went to Minnesota forty-two years ago, shortly after the organization of the diocese, as its first bishop, but he was always a missionary bishop

in fact. He would not have known how to be anything else. He was a missionary to the manner born — fearless, untiring, devoted, the shepherd and the leader of his people. He had not been in the diocese two years before he had won the confidence and affection of many of the Indian tribes. They found in him



THE LATE BISHOP WHIPPLE

a man upon whom they could rely absolutely. To their welfare he devoted himself with an energy that no fatigue could impair and no discouragement daunt. He spent weeks and months among them, travelling by wagon and on foot from one point to another, entering into their rude life with all the ardor of a missionary and a pioneer. In the older portions of this country, as well as in England, he pleaded their cause with an eloquent tenderness that inspired and convinced the most indifferent. He was in very truth an "Apostle to the Indians." But he was more than that; he



was also the bishop and the leader of a diocese that has grown steadily in strength and importance. He made his cathedral the centre of missionary effort and influence. He established schools and gathered about him a constantly increasing number of devoted fellow workers. By his long life of unselfish service he has earned the rest and the reward that come to every faithful soldier of the King.

*The New Station  
at Wusih* **W**E bespeak the  
i n t e r -  
cessions of all read-  
ers for the work at

the newly opened station of the China Mission at Wusih. Familiar as we are with the easy methods of establishing missions and parishes in our own land, it is difficult to conceive the care that has to be exercised, and the obstacles that have to be overcome in beginning new work in a Chinese city. Nor can we realize just what it will mean to the workers of the station to be the only foreigners in a city of 150,000 or 200,000 people. The plans for the mission have been carefully prepared by the Rev. Mr. Mosher, and, although it is impossible for him at present to undertake the work himself, as he had hoped to do, he will have the co-operation of the Rev. Mr. McRae and the Rev. Mr. Tsu in working them out. Mr. Tsu, who has preceded the foreigners to Wusih, writes of the beginning of the work in a recent letter:

"Last Wednesday at two o'clock I delivered a lecture to the gentry. Those who came numbered more than seventy. The *Ting* was too small for them. (The *Ting* is the large guest hall in the main building, which is to be fitted up as the assembly room.) The next day I opened the English school with eight students. There are now altogether twelve students, including our two. Yesterday (Sunday) I had a class, that is, a Bible-class, of five outside students. We studied the second chapter of St. Matthew. They all listened with pleasure to the story of the birth of Christ. We had Evening Prayer at four, and after this I preached

a short sermon to our people and the students in the *Ting*, with hymns before and after. The work is very encouraging indeed. I will give another lecture the coming Wednesday, and invitations will be sent out this afternoon. (This is in accordance with strict Chinese etiquette. Mr. Tsu sends his calling card to those whom he wishes to invite, writing under his name that they are asked to come to the mission upon the selected date.) No doubt our mission in Wusih is touching the high class people more than all other stations in Kiangsu, but I am afraid the guest-room expense will be very large. I am now spending more than seventy *cash* a day for charcoal and tea leaf, for guests are constantly coming during the daytime and I cannot but treat them decently, or perhaps more decently than an ordinary Chinese does his friend."

Mr. Tsu's report gives some insight into the intelligent zeal with which the native clergy follow the lead of and work under the direction of the foreigners.

**A** R E M A R K -  
*The Opening of* A ble religious  
*the Twentieth* awakening, known  
*Century in Japan* as the *T a i k y o*  
*Dendo* or "Twentieth Century Union Evangelistic Movement" has been taking place in Japan. A year and a half ago, upon the initiative of many of the native Christians, it was decided to mark the beginning of the new century by united evangelistic efforts. Plans were carefully laid, the co-operation of many of the leading Christians of Japan, both foreigners and natives, was enlisted, and early in the spring of the present year the work was begun. It has taken the form of an aggressive evangelistic campaign in most of the principal cities, and has been shared in by the representatives of most of the Christian bodies working in the country, including our own Church and the Church of England. The plan of work has included a wide distribution of notices and leaflets concerning the movement, street meetings,

services in the halls and churches, and a systematic endeavor to visit in their homes those who at the meetings expressed a desire to know something more about Christianity, by giving in their names and addresses. One of the most significant features of the movement is the personal service rendered by many men and women of prominent social and political position. They have taken part in the distribution of literature and in the street meetings, as well as in the more usual services in church. Movements of this kind are naturally subject to grave dangers, whether undertaken in a mission land or at home. A few years ago an awakening similar, in some respects, to the present movement took place, but passed without leaving as satisfactory results as had been anticipated. On this occasion many conditions have changed for the better, and it is not too much to expect that of the thousands who have been aroused to an unaccustomed interest by the meetings, many will ultimately come to Baptism. Many of the most experienced missionaries in Japan feel that the present movement is one of the most promising happenings in the history of Christian missions in the Empire.

*Students and  
Missions*

THE reopening of colleges and seminaries reminds us of the missionary power stored up in the student life of the country. To free that power from the bonds of ignorance or indifference, and to set it at work intelligently is one of the objects of the Church Students' Missionary Association. The Association is entering upon its fifteenth year with excellent prospects of increased usefulness. Last year sixteen new chapters were organized, bringing the total enrolment to forty-one. By its study classes, missionary meetings and annual convention, the Association will endeavor during the year to bring the needs of missions prominently before its student members in the expectation that in the future many of them will volunteer for service at home or abroad.

During the last three years fourteen members of the Association have sailed for, or are under appointment for, the foreign field, while the membership of the local branches now includes twenty-one students who have decided to offer themselves for the same work. The number of those going to the domestic field is still larger, but the exact figures are not available. It is evident that the Church must be prepared to meet the offer of these volunteers by sending them to represent her at the front. Missionary bishops are asking for more men. The men are offering for the service. Will the members of the Church make it possible for them to go? We believe they will.

THIS month's frontispiece recalls the valuable work on behalf of

Negro youth done by St. Augustine's School, Raleigh, N. C. Founded thirty-four years ago, it has gone forward quietly and effectively, and has written its record in the life of many a Southern community. Several hundred of the teachers who are contributing to the great educational awakening among the Negroes were trained there, while hundreds of industrious Negro citizens owe their skill as carpenters, masons, printers, housekeepers or nurses to the instruction at St. Augustine's. The school aims to fit young men and women for every-day life and work. With its primary and normal departments, its academic course, its instruction in manual training and its hospital work, it is touching the life of its immediate neighborhood in many ways, and is drawing within its inspiring influence young men and women from all over the South. Perhaps we can best define the character of the work done at St. Augustine's and its fellow institution, St. Paul's, Lawrenceville, Va., by saying that both are working along the same educational lines that Mr. Booker Washington has made so widely known through his work at Tuskegee, but both St. Augustine's and St. Paul's are distinctively Church



institutions. Their mental and manual training is supplemented by Church teaching. They naturally look with confidence to Church people for support. It is one of the most hopeful features of what is known as the "Negro Question" in the South that the demand for education should be increasing so rapidly. It is a demand not simply for book knowledge, but for the knowledge of how to do the things that will help the doer to make a living and become an intelligent and industrious citizen; in other words, a demand for industrial opportunity. That both these schools succeed in this kind of training, is evidenced by the buildings erected both at Raleigh and Lawrenceville by student labor. Last year the Board of Managers was able to make a special appropriation of \$5,000 for each school. The deficit with which the new year has opened makes it impossible to renew this appropriation. If this impossibility continues, the work of both schools will be seriously hampered. So serious does the situation seem to the Negro communicants of Southern Virginia that a committee, representing them, appeared at the meeting of the Board of Managers, September 17th, and appealed on behalf of St. Paul's School, not only for a continuance of the old appropriation, but for its increase to \$10,000.

### A Railroad Across Alaska

PROBABLY but few readers of the daily papers last month noticed a brief paragraph, announcing the formation of the Trans-Alaskan Railway Company. It plans to build and operate a line of railroads in Alaska to connect with the Trans-Siberian Railroad at some point on the coast of Asia opposite Cape Prince of Wales, and proposes to run a line of steamers from the American terminus across the Behring Straits to the Siberian end of the line. Such a plan, if carried out, will greatly simplify the missionary situation in Alaska. It will largely do away with those long and ex-

hausting journeys on foot or by sled, such as Bishop Rowe has recently completed in his fourteen months' visitation of the Yukon and Arctic portions of his jurisdiction. It will relieve the missionaries of loss and danger to which they are often subject, because of the present necessity of ordering their supplies for a year at a time from San Francisco. Aside from its bearing upon the missionary situation, the plan is of interest in proposing, as it does, to forge another link between two great continents.

### The Year at Point Hope

THE annual mail from Dr. Driggs shows that his last year at Point Hope has been a busy and successful one. Severe sickness has visited the people near the mission and Dr. Driggs's skill as a physician has been in constant demand. He has ministered not only to the tribes in the immediate vicinity of Point Hope, but to many members of other tribes who have come to the mission for relief, some of them travelling over two hundred miles. The spiritual work of the year has shown gratifying results. The school-room has been filled at every Sunday service, and there are evidences of the deep impression the instruction has made upon many of all ages. Dr. Driggs has found that, contrary to the general belief, the older people are as susceptible to Christian influence as the juniors, and he believes there are now no real pagans left among the Tigara people.

The school has had an enrolment of sixty-five pupils during the year with an average attendance of thirty-five. Dr. Driggs has baptized twenty-seven persons, of whom twenty-two were Esquimaux. In one family he was privileged to baptize the grandfather, the parents and two children. The medical work averaged four or five cases every day, while owing to the ravages of a heavy storm which drove the sea into the village, flooding the rude houses, it was necessary to provide relief for over



two hundred persons. Such in bare outline is the record of one layman's lonely work for the Kingdom of God during the past year. Since Bishop Rowe's brief visit, a year ago last August, Dr. Driggs has had no congenial white companion. But his entire devotion to his Esquimau friends, who have come to rely upon him so largely, has kept him cheerful and hopeful where others might easily have become gloomy and despondent. The average reader of *THE SPIRIT OF MISSIONS*, if put in his place, would doubtless be able to urge many needs upon his friends at home. Dr. Driggs names but one. "There is one thing," he writes, "we are greatly in need of—a bell to let people know when it is time to come to worship on Sunday and to call the children to school on week days. The nature of the place, the long nights of winter and the long days of summer, coupled with the fact the people are without timepieces, makes it impossible for the different families to know when to come to the mission. I believe I have some 'specials' for a bell, but not enough. As soon as they have grown to a sufficient amount, please see that a bell is sent—one large enough to be heard at least two miles in stormy weather, so that those children who are off on the ice will know when it is time to come to school."

We can almost hear the bell that is to be ringing out its message over the Arctic waste to call the scattered people to their rude place of worship. Who would not count it a privilege to help provide it?

*What the Church Does for the Indians* THE capacity of the Indian, not only to receive but to spread abroad the Gospel message is well illustrated by Bishop Hare's account of two of his Indian deacons. It is further illustrated in the life of Fremont Arthur, a young man whose premature death a few weeks ago has derived the Arapahoe mission in Wyoming of

one of its most effective workers. Coming to the mission an untaught heathen lad, he passed through the school, became a Christian, enlisted in the army, and was for some time sergeant of an Indian company at one of the frontier posts. During his army life he always held services for the men of his command and their families. Later he became a catechist and was regularly employed in visiting the Indian camps and preaching to his own people. Even in his short life he has dealt a heavy blow to heathenism in his tribe. Another pupil of the mission, Michael White Hawk, has just completed the translation of St. Luke's Gospel into Arapahoe, under the direction of the missionary, the Rev. John Roberts. The translation, Mr. Roberts says, is a good one, made from the original Greek. Personal examples, such as these, combined with the well-known faithfulness, devotion and liberality of many of the Indian communicants of the Church, particularly in South Dakota, evidence the value and the success of what the Church is doing for these people.

#### *The Outlook in China*

WHAT is to be the future of missions in China? Some claim that the events of the past year are a convincing proof of the futility of trying to win the Chinese to the faith. Others contend that since Christians have suffered persecution, the missionaries should shake the dust of China from their feet and turn their attention to what their advisers feel to be more hopeful fields. No such counsels of timidity come from the missionaries themselves. So far as we have been able to learn, they see reasons for hope, rather than reasons for discouragement in the occurrences that have shocked Christendom. Bishop Graves voiced the conviction of all, when a year ago he sent to the Church at home a message to prepare for an advance movement. When China's day of trouble and disorder has passed there will be



new and larger openings for the Gospel. Normal conditions have by no means been restored as yet. There is still much uncertainty; much disquiet; many rumors of organized opposition to the extension of foreign influence, yet the fact remains, as we have already pointed out, that the demands upon the Church schools of the jurisdiction are greater than ever before. Without exception, they have all the scholars they can accommodate, and have had to turn away additional applicants. As these young men and women come from the more intelligent sections of Chinese society, their eagerness for Western, combined with Christian, teaching is significant. The *Church Missionary Intelligencer* recently printed a number of brief statements from missionaries on the ground, who know what the local feeling is, and who are much better able to judge of the situation than the self-constituted critics at a safe distance from the field of operations. Here are a few of these missionary opinions:

"China is ready for a forward movement, and when freed from the reign of terror and reaction there will be such a demand for our literature—books on all conceivable subjects—and for educated, trained men for the civil service, as cannot possibly be met when we are tenfold more on the alert than we are now."

"The outcome will be . . . the deliverance and evangelization of China's millions, the prevalence of the Kingdom of God in all that populous Oriental world. The missionary work, one short year since so prosperous and full of promise, and now over so large an area prostrate and seemingly destroyed, is sure to rise from its ruins, repair its losses, and reach out with stronger hand to wider fields and more bounteous harvests."

"It is difficult to imagine why this dreadful calamity should be other than a very brief check with only temporary evil results. Nay, our firm belief is that God will compel the 'wrath of man to praise Him' by making this also establish and extend His Church."

"Twenty thousand applicants for Bap-

tism in one province alone is a sign of the times. Expectations may be optimistic, but the optimistic carries the sanction of the Word of God, and has the right of way."

*Southeast and  
Northwest*

THE articles upon the Florida Seminoles and the Idaho mining camps

link together two extremes of the home mission field. They are extremes in which there is much of contrast and of likeness. On the one hand, there is the opportunity of ministering to a passing remnant of an aboriginal race, and, on the other, there is the opportunity of moulding the life of a new community. The Seminoles, no less than the whites of the northwest, have a right to hear the message the Church has been commissioned to preach to all. One can in some measure share Bishop Gray's satisfaction when he says: "I almost felt as if I were standing in the sandals of one of the original Apostles, when, eighty miles beyond the boundaries of civilization, in the very edge of the Everglades, standing upon the ground, and with twenty-nine Seminoles, men, women and children sitting before me on the ground, I preached to them of the love of Jesus Christ for them as well as for more favored people. I preached the Gospel where it had not been preached before, and into ears that had never before listened to it." However different these fields may be in most respects, they are alike in their common need. It is inspiring to know that men and women are prepared to supply that need so far as may be, living sadly isolated lives amid the surroundings which Mr. Gibbs so modestly describes, or courageously adapting themselves to the conditions of which Mr. Horne's article gives us brief glimpses. Surely when our friends and representatives are thus giving life, those of us who stay at home will at least see to it that our gifts of money are sufficient to make their sacrifices effective.



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## Wusih—A New Station

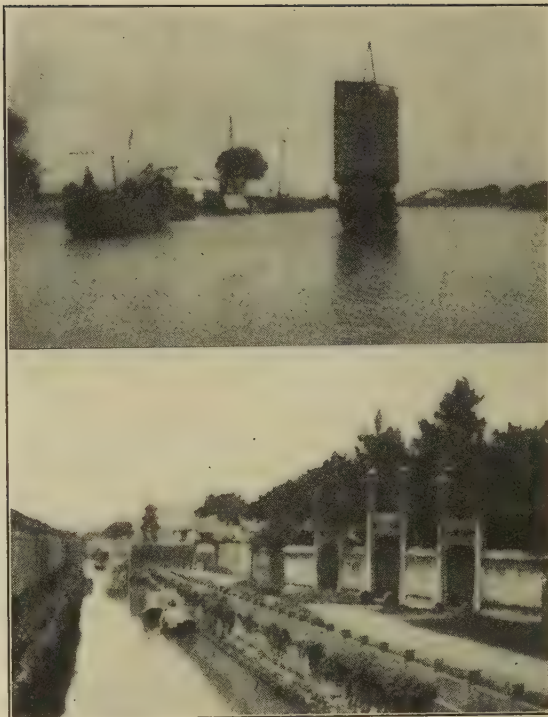
BY THE REVEREND  
GOUVERNEUR FRANK  
MOSHER

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THE GRAND CANAL APPROACH-  
ING WUSIH

THE CONFUCIAN HALL AT  
WUSIH



**T**HE history of this station covers a period of twenty-two years and need not be repeated here as it has already been told in *THE SPIRIT OF MISSIONS* in an article\* which records the first two stages—the decision to open stations in the country, and the trip taken for the purpose of finding favorable places to open such stations. The third stage was made necessary because of there being so many places which seemed favorable that it was difficult to decide which one should be opened first, and this stage has also been recorded in *THE SPIRIT OF MISSIONS*.†

Since the trip described in this last article the final stage has been reached,

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\* See "An Unfulfilled Ideal," in *THE SPIRIT OF MISSIONS* for November, 1900.

† See "An Inspection Tour through Kiangsu," by Bishop Graves in *THE SPIRIT OF MISSIONS*, for May, 1901.

and Wusih is now on record as one of our mission stations. A week after Easter the Rev. P. N. Tsū was sent to Wusih by the Bishop, with instructions to live on the house-boat until he could rent a house. Preparations had been made by calling upon all friends who were acquainted in Wusih, and from them obtaining letters of introduction. One of these letters has been the means of our easily making many friends, and to it we owe the success of our undertaking. It was written by a man who was formerly a teacher of Chinese in St. John's College and is now connected with the China Merchants' Steam Navigation Co. When in St. John's he was anxious to learn English, and studied evenings under the deacon, Mr. Tsū, who was then a student and pupil-teacher in the college. A friendship was thus begun, which has continued until the present. Formerly Mr. Chow had been

a secretary in a *yamen* in the North, and while there made friends with a Mr. Yang—both hold the Chinese B.A. degree. Mr. Yang's home is in Wusih, and at present he is resident there. Upon receipt of Mr. Chow's letter of introduction he immediately showed every courtesy to Mr. Tsū, returning his call immediately and then introducing him to his friends. Mr. Yang has a nephew, a few years older than himself, who is an M.A., and was, last year, president of the military school in Tai-yuan-fu—the



THE MISSIONARY BOAT AT THE JETTY IN FRONT OF  
THE MISSION HOUSE

scene of the notorious massacre of fifty missionaries by the governor. This Mr. Yang is now the president of an English school in Wusih—one opened by the Government a few years ago before the deposition of the Emperor.

Our mission was well known by these gentry in Wusih, more especially by the work of St. John's College. They are men who would be called "Reformers," but the methods they wish to use in accomplishing reform are those of a truer and more useful education rather than those of any more hasty and therefore

more turbulent nature. So they were prepared to welcome us to Wusih. Two days after his arrival Mr. Tsū was invited to occupy two vacant rooms in the school until he could find a suitable house, and in doing so was able only after great insistence to induce Mr. Yang to accept any rent.

A few words about these gentlemen who have been such good friends, for they have been the direct means of our finding and renting the house in which we are now located. On the first visit of the foreign missionary, a month or

so after Mr. Tsū's arrival, he was met with the greatest cordiality, feasted, entertained, advised, and helped. They are glad to have our mission come to Wusih because they have seen work done which shows tangible results. They are convinced believers in Western education, and are anxious for us to open our proposed school, for they consider that of the two schools already there, one is third grade and their own second, while ours will be first grade, and there-



A FRONT VIEW OF THE MISSION HOUSE





A VIEW ALONG THE CREEK RUNNING THROUGH  
WUSIH

fore in no sense a rival of the other two. Also, they hope that the foreigners will give lectures on practical and scientific subjects, which they all can attend. As to belief in Christianity, they say frankly that they know very little about it and so at present have no desire to become Christians. What they seek is the welfare of their country—progress and reform. They realize that what they need is that which the Western nations already have. *If* religion is at the base of it all, *if* Christianity offers the only true solution of their problem, *then* they are ready to become Christians. This may not seem a very promising outlook to those who have been surrounded with a Christian environment which is the development of hun-

dreds of years and who can look upon Christianity as desirable from the spiritual side only, and for the life to come, without reference to the life in the world. But it means much to him who believes that Christianity is for one's bodily welfare as well as for that of his soul, and is for the good of this world's people as well as for those in the world to come. And in such an attitude there is an honest seeking that is most pleasant and refreshing.

In June the house was rented — a single-storied house, four rows deep with five rooms in each row and little square gardens between the different sections. In this house—secured for twenty-five

dollars, Mexican, *per mensem*—we shall have room for a chapel, a boarding-school with dormitories for at least ten



OUTSIDE THE SOUTH GATE OF THE CITY

boys, with school office, dining and bath-rooms, kitchens, etc., a day-school for an additional thirty boys, a home for the deacon and his family, and rooms for the missionary.

The work which we now propose to do is to open a boarding-school in which we can train our Christian children until they are old enough to go to St. John's. When the experimental stage is past we shall hope to be able to accommodate

more than the ten boys we can take now. Also, we purpose to open a day-school for the boys in the city, in which they can study English for a fee of three dollars a month. This English school is opened for two reasons: One, that it is what our friends wish, and so will keep us in touch with the

Wusih people; and, second, the tuition fees will be a very material help toward the support of the Christian boys, who are to be boarded and instructed free of cost. In this way we have the molding of the characters of our Christian children at a tender age, and exert a great influence on the children of the city where we live. In the large room, lectures are to be given weekly in the evenings for any who care to come. Our reading-room, for which we have appealed for papers

at home, is to be open every evening to the boys of all three schools and to all of our friends. The Chinese are a great people for friendly calls. And in addition, so soon as the station is fairly under way the regular evangelizing methods will be begun in various places around the city—a catechist, a preaching hall, a guest-room—for Wusih is the central station of the so-called "country district," and as such, not an educational

institution except incidentally, but purely the headquarters of the country evangelistic work.

We have rented in Wusih for two years, with a further option of four (or less) additional years. It is the period of trial, and two questions are to be answered: 1. Is Wusih really such a place as will repay the mission

for sending foreigners to live there? 2. If so, where, in or about Wusih, is the best location for the compound which must be bought and built?

Two years, it is thought, will suffice to answer these questions. The additional four years, it is hoped, will suffice for the response of the home Church to the call for money, the purchase of the ground, and the completion of such buildings as are necessary for the beginning of the permanent life of the station.

MR. KOO  
(Landlord)

MR. WONG

MR. ZIEN

REV. P. N. TSU



MR. KOO  
(Landlord's Brother)

MR. V. H. YANG  
(Pres. of Eng. School)

MR. Y. M. YANG

THE CHINESE GENTLEMEN WHO DREW UP THE FIRST  
DRAFT OF THE LEASE WITH MR. MOSHER





I.—THE JOYFUL GARDEN IN THE MEN'S COURT

## Saint Saviour's House, Wuchang, China

BY THE REVEREND ROBERT E. WOOD

ON one of the narrow streets of Wuchang, called the "Kao Family Alley," about fifteen minutes from the Mission Compound, and five minutes from the finished thoroughfare called "Fu Kai," there is a large Chinese house which has been for many years the property of the Church and which was formerly used as a hospital. After the building of St. Peter's Hospital, on the Compound, this house was left vacant, except for a day-school and a few Chinese tenants in the rear quarters.

At the time when plans for our Associate Mission at Wuchang were being made, while we were still students at the General Theological Seminary in New York, the Bishop promised this house to us. Upon reaching Wuchang our first plan was to fit up quarters for

ourselves at this place, and in the meantime we settled ourselves in St. Paul's Divinity-school in the Compound until our house could be made ready for us. This part of the plan, however, was soon after abandoned, as the Divinity-school had plenty of waste room to spare and it seemed too bad to spend money in fitting up other quarters for ourselves, especially as the Bishop told us that we might have Mr. Hwang, a very efficient Chinese deacon, to take up his residence there and work with us. Accordingly we decided to repair a part of the building and make it suitable for Mr. Hwang and his family. As soon as we began to make repairs, however, we found that our task was by no means an easy one, for the house was so old and dilapidated that when once we began to tear down there was no telling where to stop. We

found that the expense would be far more than we had expected and our "special" offerings, which had then been accumulating for some time, were found insufficient for this work, and for other needs elsewhere. But the Bishop came to our aid and the work went on. So much tearing down and rebuilding had to be done that Mr. Hwang's house is practically a new one. It is situated behind the chapel and is separated from it by the "Court of the Women." The principal room is used as a guest-hall for the women who come to services and meetings. A door, opening into a side street from the court, affords the women and Mr. Hwang's family a separate entrance.

The next buildings to be put in order were the school-room, with teacher's house adjoining, and the dispensary with the waiting-room for the patients, and lastly, the chapel. These buildings did not need such extensive repairs, and lent themselves very readily to our use. A large Chinese house like this one is not one structure, but a whole group of

separate buildings, with open courts between, the whole being enclosed within a high wall. The windows all open into the courts; there are no windows at all looking into the street except one or two in Mr. Hwang's upper story, which is higher than the wall of the court. The chapel is a building by itself under its own roof, and is separated from the rest of the house by courts. Through the middle of the chapel there is a screen dividing the men from the women, who enter from opposite sides through their respective courts. The men's court is called "Joyful Garden," for that is what the two characters mean over the niche in the wall, in picture No. 1. Number 2 is a little summer-house in the same court. The two Chinese in the foreground are divinity students. You can just see the outline of the little temporary altar inside, which is borrowed for the time being, but the chapel is by no means equipped even with the necessary furniture, as yet. Over the top of the screen you can see the doors on the



II.—A QUIET SPOT IN THE ST. SAVIOUR'S COMPOUND





III.—A VIEW IN THE COURT OF THE WOMEN, LOOKING INTO THE CHAPEL

opposite side of the chapel opening into the "Court of the Women." Number 3 is a view of the "Court of the Women" looking toward the chapel. Number 4 is a view from another court, looking into the school-room. The door in the wall opens into a large enclosed garden of vegetables and flowers. This was taken when the ground was still bare.

Number 5 is the waiting-room of the dispensary on one of the "men's days." Dr. Borland comes to this place six days every week, three days for men and three for women, and attends to their bodily ills, while some one, whose duty it is for the day, tries to tell them of Him who is the great Physician of Souls. You can see in the picture that the speaker for the time being is one of the Chinese workers, while Mr. Littell, who has just finished preaching, is standing at one side. The pictures on the wall over

his head represent a Chinese man with a burden on his back who tries various methods to get rid of it, all of which fail, until he knocks for entrance at the door of the Church, when the burden falls off. On the opposite wall is a Chinese conception of the Prodigal Son, in which the younger son leaves his father's house in a Chinese sedan-chair, and when he returns, sits down to a Chinese feast with chop-sticks. Other colored pictures are also used representing scenes from the life of Our Lord, and on the wall in front of everyone is a plain

wooden cross which is a constant subject for preaching.

By means of this dispensary work over a hundred people each week are being brought into touch with the Church and are hearing something of Christ. They are constantly invited to come to the services in the chapel and to meetings in the street-chapel, called St. Thomas's, on the busy Fu Kai near by.

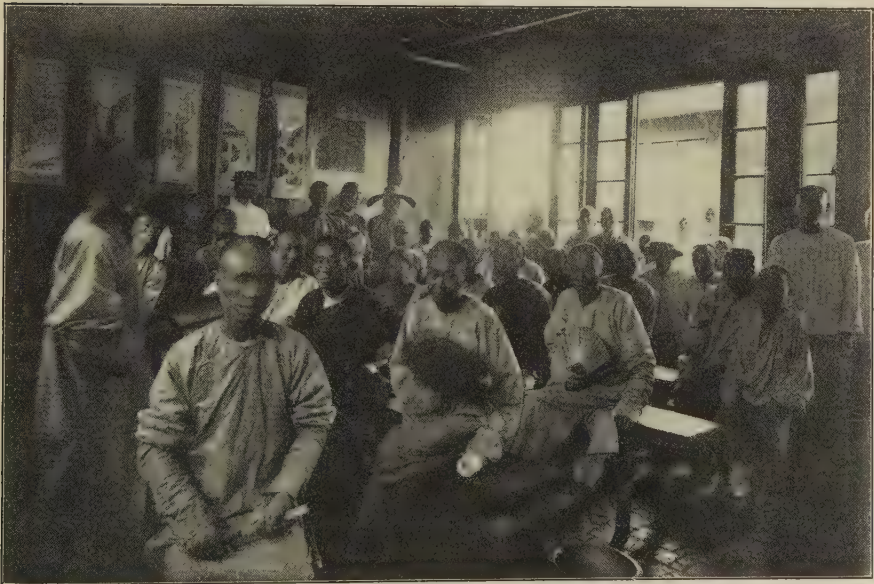


IV.—A VIEW OF THE SCHOOL-ROOM

The women have a special meeting for instruction on Friday afternoons and Sunday services are arranged so as not to conflict with services at the church in the Compound. The chapel is very convenient for the women of the neighborhood, who find even a short walk very difficult on their poor crippled, bound feet. Thus the work here fits in very nicely with the work elsewhere and is a feeder and helper to it.

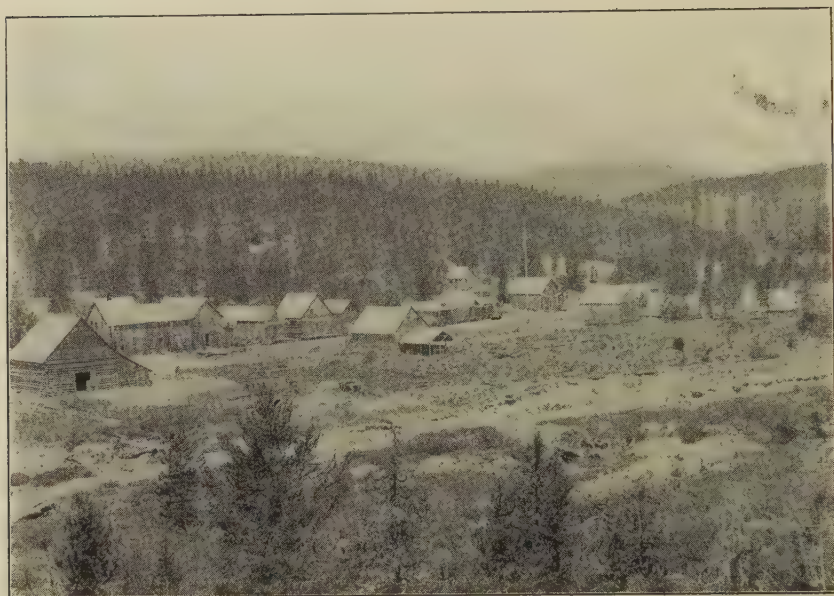
This house is called St. Saviour's and its little chapel of the same name, which is the culmination of its work, was

opened last Passion Sunday afternoon, followed on the next morning, the Feast of the Annunciation, with the first Eucharist. From that time regular services have been maintained. The day-school work has already been described in an earlier letter, and is getting on very satisfactorily. We ask your prayers for God's blessing upon all the work at St. Saviour's House. Some time in the future we hope to tell you something of the work in the other stations under our charge—St. Mark's, St. Thomas's and St. Andrew's.



V.—THE WAITING ROOM AND THE DISPENSARY





THE "CAMP" AT DIXIE, IDAHO

## Three Mining Camps in Idaho

BY THE REVEREND CHARLES A. HORNE

**T**HE three mining camps of which I write are not over-churched. In Elk City there had been no Christian congregation gathered for worship since the missionaries from Lewiston and Clarkston held services there last year. The same was true of the Buffalo Hump. In Dixie the missionary from Clarkston held the first service this summer.

### I. Dixie

To transform the evening gathering around the stove in a camp store into a church congregation is a real missionary problem. Pipes must be laid aside and give place to service leaflets, and walls that have heard only the discussion of the relative merits of "claims" and "prospects" in typical Western phrase, resound for the first time with the music of hymns.

When the missionary rode into Dixie one Friday afternoon last month it was with a feeling of distrust for the service that had been planned for Sunday evening. The appearance of the town did not warrant bright expectations for a congregation. The crowd about the post-office and the store and the hotel did not look like church-goers. After caring for my horse (\$1.50 per day for hay and grain seemed a large price for a pony whose original cost was \$15), I visited the "Dixie Queen" mine and took dinner with the men. A library in the bunk house with copies of Moore's poems and Plato's *Republic* might have been a surprise. Judging by externals, one might not have expected it in a camp 300 miles from the nearest transcontinental railroad. But we can never judge by externals in a mining camp. There were four Gospel hymn books in the camp

which were gathered the next day, and on the two following evenings a choir rehearsed in a log cabin papered with copies of the Spokane and Lewiston papers. A violin was found, and when Sunday evening came there was a congregation in the dining-room of the hotel as large, so I was told, as had turned out when a travelling "show" had visited the camp the month before. Next summer the missionary will be expected in that camp again.

"Buffalo Hump," where the wagon road would have taken me fifty. To leave the trail and travel by the sun is an uncertain thing at best. The conviction that you are wrong gains force every hour. If anyone had told me I was lost that day, I would never have contradicted him. I was forcing myself not to give way to that depression which everyone who has been in a similar circumstance knows, when I came unexpectedly on the wagon road and fell in with three



THE CREW OF THE DIXIE QUEEN MINE

## II. Elk City

Gathering the congregation where one has been before and is known is a far easier matter. At Elk City the missionary and his pony were entertained without cost. The log auditorium was swept and the lamps filled for him. In the congregation were children I had baptized the year before. If a man ever felt that he was preaching to his own people, I did that evening at Elk City. These are the bright spots in missionary trips.

One day I attempted a short cut of fifteen miles over the mountains to the

friends. The missionary often feels that he is "off the trail," and then comes the bright spot.

## III. The Hump

It was coming again to familiar ground to get to the little camp at "Hump," where we had spent a month last summer. The people were expecting the missionary and the service. There was no question about who should lead the hymns. The congregation and the service consecrated for a sacred purpose the little grocery store. Planks



## Three Mining Camps in Idaho

laid over boxes and the counter were the pews. Part of the congregation had come in an ore wagon from a neighboring camp, although it was in the dark of the moon and the road one that would make the Mt. Washington wagon road seem like Riverside Drive by comparison.

"They've got a dead man down on Salmon River," was

the way the sad news that a rancher had been waylaid and killed, was told to me by a man driving a pack train



THE RANCH WHERE THE FUNERAL SERVICE WAS HELD

with whom I stopped to talk. Fourteen miles of hard road seemed but a trifle when it won the heartfelt gratitude of that stricken family in the Salmon River Canyon. By the ranch barn was a group of a dozen men distrustful of Idaho justice and eager "to get their own hands on the rope." They turned to follow in the little procession

to the family graveyard. About the hillside grave they stood with bared heads by the wife and children of the murdered



THE FIFTEEN DOLLAR MISSIONARY PONT IN FRONT OF THE CLARKSTON CHURCH, AFTER RETURNING FROM HIS TRIP OF FIVE HUNDRED MILES

man. The missionary officiated in blue flannel shirt and top boots. But I venture to say that when all there joined in saying the Lord's Prayer it was as real an expression of trust and hope as it could have been in any other than God's own cathe-

dral with the blue sky overhead—and that the petition "as we forgive those who trespass against us" seldom means more than it did to those men and that wife.

## The Church in Southern Florida

A JURISDICTION OF LAND AND WATER—THE RECORD OF EIGHT YEARS  
— THE NEED OF DIOCESAN SCHOOLS—WORK AMONG THE SEMINOLES



CHRIST CHURCH, IMMOKALEE

THE Missionary District of Southern Florida includes nearly the whole of the peninsula portion of the state, extending south from Volusia, Lake and Marion counties down both the east and west coasts, and including numerous keys and islands as far as Key West and the Tortugas. It contains nearly 40,000 square miles, and has over a thousand miles of sea coast, more than any district or diocese in the Church, with the exception of Alaska. In making his visitations the Bishop has to travel by railroad, boat and wagon 10,000 miles a year.

The eight and a half years since this jurisdiction was set off from the Diocese of Florida have witnessed decided progress. In 1893 the communicants numbered 1,912; the present number is 2,976,

with over 6,000 baptized people. Thirty-five churches have been erected; some of them in towns where there were, and still are, no other places of worship. The needs of the Negroes have received careful attention and there are now three times as many Colored congregations as there were eight years ago. The "Church Home and Hospital," established at Orlando, has been a refuge of mercy to hundreds of people who have sorely needed its ministrations.

In an undeveloped country like Southern Florida there is naturally great need for educational work, and the Bishop has endeavored to provide for this by two diocesan schools, one for girls at Orlando, and one for boys near Sanford. Both have accomplished good results with a very limited equipment. The boys' school, particularly, needs a better plant, but where to secure the \$10,000 that would purchase the property the Bishop has in mind is a perplexing problem.

One of the interesting and distinctive features of the work of the district is the mission to the Seminole Indians in the everglade section in the interior of the southern portion of the peninsula. It is a strange country; sometimes so dry that the missionary must dig for water, and again for several weeks at a time so entirely under water it is hard to find a place in which to camp for a night. The country is absolutely without railroads and all travel must be done by wagon or by boat. The centre of the mission is at Immokalee, where the modest Christ Church, shown in the il-





THE OLD RECTORY AT EVERGLADE CROSS

lustration, stands; but the Rev. Mr. Gibbs and his wife, who have devoted themselves to this lonely work among the Indians, spend most of their time forty miles further toward the interior, and at the very edge of the Everglades. The work at best is trying and is made more difficult by the suspicions of the Indians, who distrust the Government, and watch every move of the white people, fearing that it may be the part of some plan to transport them to Indian Territory. In a recent letter, Mr. Gibbs gives some interesting details of his own work.

"The work we are trying to accomplish among the Seminoles is carried on in the extreme portion of south Florida, in the midst of impenetrable swamps and miry cypresses, which go to make up the Everglades. On one of the tiny hummocks which rise like little islands out of the water (for all that portion of the country is covered with water for several months every year)

our home is situated. It is called 'Everglade Cross,' the Bishop having converted a large palmetto tree into a cross, when the house was first erected. It is eighty miles from the nearest town, and several miles from the nearest neighbor. But, with all its isolation, we have found it to be the place to come into contact with the Indians. They are shy, extremely so, never trusting any one with whom they have not been personally acquainted for many years. And even then it is hard to win

their confidence. Several years ago the Government attempted to start a saw-mill here for the benefit of the Indians, but last year it was given up, and the plant was sold. This was entirely due to the influence of the liquor sellers; they have no desire to see the Indians civilized, as they fear their occupation would



THE PRESENT HOME OF MR. AND MRS. GIBBS

be gone. In a wild, impenetrable country like this, it is almost impossible to keep down such evil influence, as law and order are quite unknown. This same influence is the only thing that prevents the Seminoles from appropriating unto themselves the things that belong to their peace. But they know it not.

"The mission work done at our little cottage is varied, for it is evident that in a country so entirely wild, and so remote, a missionary must do more things than preach the Gospel in a technical

me; many families that at one time actually hated the sight of the white man now welcome my arrival. The country is very malarious, and as these people are continually exposed to the weather, sleeping in the open air, they are often sick. Then they come long distances to 'the Everglade Cross' for a cure, and no matter what the ailment may be, they are confident that 'Mr. Gibbs's medicine fix 'em alright.' Sometimes their sickness is of such a dangerous nature, while the medicine on hand is of the simplest



A GROUP OF SEMINOLES

sense. And so it falls to my lot to distribute medicine to the sick, as well as to clothe the naked. There has never been any provision made for this branch of the work, yet its importance was so great that I early took it in hand. For where there were several hundred Indians and no doctor within a week's journey, the demand was imperative and pressing. Of course the Seminoles have medicine men of their own, but these poor fellows have killed so many of their brethren by their outrageous antics and remedies, that the Indian has entirely lost faith in them, and is only too glad to take the 'white man's medicine.' This has made many a good opening for

description, that I believe one-half of the cures are merely faith cures, but cures they are all the same. When you once gain their confidence it is really astonishing what great faith they have in you.

"Sometimes we see quite a number of Indians at one time, and sometimes we fail to see a person for a whole week. Then the isolation is great, as there are but two comprising our household, and to break the monotony we wade for miles, or in the dry season take the wagon and visit the camps. These are situated many, many miles apart, and one may travel a whole day before reaching one. Once a month we visit Immokalee, which



in Seminole means 'My home.' This is our post-office address. So once a month we get our mail. This is a white settlement, and we have a nice little church here, but I am seldom able to give them more than monthly services. Of course this is the very frontier, without any stores, and the community is

made up of cattlemen and hunters, but we have made considerable headway with them, have baptized a large number, and are building up a good congregation. But the Seminole Indian is our chief work, whom we yet trust to bring to Jesus the King."

## What is the Use of the Indian Schools?

BY THE RIGHT REVEREND W. H. HARE, S.T.D.

I AM often asked, What is the result of educating Indians? Don't they all forget the good things they have learned and go back to the blanket? My answer is this: When you are working with a *machine* and with *things*—for example, a printing press and sheets of paper—you can always be sure that each sheet which you put into the machine will come out just as good as every other sheet. But *boys* and *girls* are not *things*, and a good school is not a *machine*, and so it comes to pass that I cannot say that *every* boy who has been put into our mission boarding-schools, and is afterward sent out from them is just as good as these two young men represented in the picture. But these two Indians were trained in our boarding-schools, and there have been many like them. I write about these two just now, however, because I went on long drives last July, as often before, with each of them. One is at work among the Santee Sioux under the Rev. J. W. Cook. The other is on the Rosebud Reserve, under the Rev. A. B. Clark. They are now men of about thirty-five years of age, though it seems but the other day that I knew them as little boys in the schools. Both of them, after leaving school, married, and married wisely and well. Both went into secular occupations for a number of years. William Holmes became a United States Government day-school teacher. Dallas Shaw became a prosperous ranchman. Both, while

thus busy, were communicants of the Church, and both of them were led by strange ways to make up their minds that, whatever difficulties had to be overcome and whatever tests they must endure, they would enter the Sacred Ministry. Both spent a number of years in study, in practical Church work, first as helpers, then as catechists, and, having won the confidence of the clergy and the people, they were ordained, William Holmes in 1893 and Dallas Shaw in 1898. Both of them are doing most valuable work. They speak the Indian language and the English language, too. Both of them can sing and play on the cabinet organ and so can help their people sing away their cares and troubles. Think what a blessing they must be to their people! Think what they would have been had not the Church sent the Gospel to them!

There are fifteen Sioux Indians besides these two who are now in the ministry. There are about sixty others, not in the ministry, who are licensed by the Bishop to hold services. The clergy, with the aid of these assistants, keep up service in eighty-six congregations. They have sixty-three church buildings. There are 3,286 Indian communicants. The Indian congregations raised last year for charitable and religious objects \$7,892.

Should not this good work go on? You have stood by it in the past: I beg you stand by it still.



THE REV. WILLIAM HOLMES AND THE REV. DALLAS SHAW  
*Graduates of the Church's Indian Schools*

## **The Indian Boarding-schools of South Dakota**

### **NIOBRARA DEANERY**

*St. Paul's School* [for boys], Yankton  
 Agency.  
 The BISHOP, President.  
 MR. W. E. A. LE QUESNE, Principal.  
 Address, Greenwood, S. D.  
 Average attendance, 41.

*St. Mary's School* [for girls], Rosebud  
 Agency.  
 The BISHOP, President.

MR. L. K. TRAVIS, Principal. Ad-  
 dress, Rosebud Agency, S. D.  
 Average attendance, 52.

*St. John's School* [for girls], Fort Ben-  
 nett.  
 The BISHOP, President.  
 MRS. E. A. WARNER, Principal.  
 Average attendance, 53.

*St. Elizabeth's School* [for boys and  
 girls], Standing Rock Reserve.  
 The BISHOP, President.  
 MISS MARY S. FRANCIS, Principal.  
 Wapakala, Boreman Co., S. D.  
 Average attendance, 59.



## North Dakota Notes

THE past year has been one of "hard times" in North Dakota, owing to the crop failure last summer. The two largest parishes became vacant, and the Bishop had to spend the Sundays of five months in supplying these parishes with services, and in helping them to a financial position where they could safely call new rectors. Several missions were vacant a good part of the year, owing to repeated disappointments in securing suitable clergymen. It was all the more gratifying, therefore, to find from the reports at convocation that, taken as a whole, the work had not gone backward during the year, but had been marked by genuine progress, both materially and spiritually.

WITH the coming on July 21st of the Rev. Owen F. Jones to the field centring at Devil's Lake, the clergy list of North Dakota (white work) became fully supplied for the first time in its history. This does not mean that no more clergy could be made useful in North Dakota. Work could be found for fifty if there were money to pay them. But it means that every parish, organized mission, and group of mission stations which can, with the help of a reasonable stipend, sustain a clergyman, was on that date supplied with regular services at intervals not exceeding one month. This happy state of affairs did not long continue, however, as two fields became vacant in September by the departure to other jurisdictions of the Rev. Messrs. Sheridan and Wright. The Bishop needs men to fill these vacancies.

SUNDAY, July 14th, Bishop Edsall visited Park River, the Rev. Samuel Currie, missionary, and confirmed a class of eight, making twelve confirmed in this mission this year. On the following day the Bishop laid the corner-stone of the new church, to cost about \$2,500. It is hoped soon to have funds sufficient to purchase an adjoining house for a rectory.

THE Rev. J. H. Dobbyn was recently sent by the Bishop to the charge of the long vacant mission at Dickinson; and the field has already responded surprisingly to his efforts. Not only are the congregations large, and the people contributing liberally for current support, but a comfortable rectory has been purchased, with the aid of but \$150 from the Bishop, and arrangements have been made for the gradual payment of the debt which will rest upon it. The brick church, which has been cleared from a \$600 debt during the past two years, was consecrated on August 20th. At the same time, Mr. Dobbyn presented a class of thirteen for confirmation.

AUGUST 14th the Bishop visited Buxton for confirmation. Although it was in the midst of the harvest, the Bishop was greeted by a congregation of sixty. Mr. Burleson now visits Buxton once a month on a week night, as well as the neighboring village of Cummings.

NEW churches are now being built at Minot, Towner and Park River. All of them will be without debt, when completed. The Church Building Fund Commission has made a donation to each of these churches, and the Bishop has also promised \$200 to each. Bishop Edsall hopes to consecrate the three churches on his return from General Convention.

AT Jamestown plans are being prepared for a greatly needed rectory. Cash and pledges to the amount of \$900 have been secured, including \$200 promised by the Bishop. The neighboring mission at Valley City has built a fine new rectory during the past year, and Jamestown, which needs a rectory as badly as did Valley City, does not wish to be outdone. These missions are now paying \$600 a year toward the support of their missionaries, and with the possession of rectories, the day is not far

distant when they will be self-supporting parishes. Wahpeton and Grand Forks have also made needed rectory improvements. Where the people are willing to bear two-thirds of the expense of building churches or rectories, it is very important that the Bishop should be able, when necessary, to make small donations

to encourage them in the task of completing the buildings without debt; and Bishop Edsall is hopefully looking forward to the United Offering of the Woman's Auxiliary at the approaching General Convention, to enable him to redeem some of the promises he has felt bound to make as a venture of faith.

## The Rochester Missionary Conference

A PROMISING effort to deepen intelligent devotion to the cause of missions has been inaugurated by the clergy of Rochester, N. Y. At a meeting in Christ Church toward the end of June, it was proposed that a conference be held in the city early in Advent to present the subject of the Church's missionary duty educationally and spiritually, suppressing all special appeals for money. The proposition met with immediate favor, and a preliminary committee of seven was appointed to develop the plan and prepare a provisional programme. They submitted their report to a large company of delegates from the various parishes in and about Rochester on the sixteenth of September; and their recommendations were enthusiastically endorsed and adopted, with instructions to proceed on the lines laid down. The committee of seven was continued as the executive committee, with the Rev. A. J. Graham, chairman, and Mr. G. H. Plummer, secretary and treasurer; and seven other committees were appointed to complete all details. The Bishop of the diocese has been requested to authorize the use of special prayers for God's blessing upon the endeavor.

In harmony with the broad and inspiring purpose of the conference (which, by the way, may serve as an echo in the East of the missionary sessions of the General Convention in San Francisco), it is the intention to begin on Wednesday, December 4th, with a Devotional Day, including an early administration of the Lord's Supper, with a meditation upon "The Prevailing Intercession of

Christ," a meeting at 10:30 with exchange of greetings and announcements; noonday prayers with a meditation on "The Holy Ghost and Missions"; in the afternoon a series of meditations on the general subject of "Prayer and Missions," and at night the evening service with the conference sermon.

Thursday, Friday and Saturday, December 5th, 6th and 7th, will be the days of conference; each opening with early celebrations in several churches, and including open discussions in the morning, midday address, afternoon papers on different fields, and evening speeches on great missionary topics. The general subjects suggested for these exercises are as follows:

*Thursday.*—"Principles and Methods of Administration"; "Missions and the March of Civilization"; "China and Japan"; "Why Do Missionary Work?"

*Friday.*—"Undeveloped Agencies"; "Missions and Christian Unity"; "Alaska and the Indians"; "How to Do Missionary Work."

*Saturday.*—"Problems and Opportunities"; "Heroes and Successes"; "The Negro and Romish Countries"; "Where is Our Field?"

On Sunday, the sermons in Rochester and neighboring towns will be on missions by visiting preachers, and in the afternoon a union Sunday-school service will be held in Christ Church.

With the assistance of the officers of the Board of Managers, it is confidently hoped to secure the presence of a score and more of the missionary bishops and other workers who are to be in this country at that time.



# A Japanese Clergyman

BY THE REVEREND JOHN C. AMBLER



THE Rev. Chikashige Toshizumi was born in the city of Fukui in the Province of Tosa, and he is now forty-two years of age. His father, now on the retired list, and sixty years of age, was a high official in the Supreme Court which holds its sessions in Tokyo, the capital of the Empire. The son dates his first strongest religious impressions from the time of his attendance upon services held in the first church established by our mission in the city of Osaka, of which the Rev. A. R. Morris was the minister-in-charge and Dr. Henry Laning the organist. A school was also started about this time, in the year 1879, by the Rev. T. S. Tyng, of which the teachers were the Rev. Messrs. Tyng, McKim, Morris and Dr. Laning, and here Mr. Chikashige had his faith in the Christian religion very much deepened. Having been a student in this English school for three years, he returned to his native city of Fukui, but without having received Baptism.

He remained in the home of his birth for four years and here he became identified with political affairs, and entered

with spirit into membership with the *Jiyuto*, or Liberal Party, whose main centre has always been in the Province of Tosa, and into friendly relations with Count Wagaki, who organized this party, and who has always been its most prominent leader. After four years' experience in the arena of politics, Mr. Chikashige returned to Osaka and in this return to his old haunts, memories were revived of his former teachers. With the revival of these associations came a renewed desire to connect himself with the Christian Church, and on March 24th, 1886, Mr. Chikashige was baptized in the Congregational church. Later, he was able to find his way into the Church of his first love, and in January, 1888, he was confirmed by the Right Rev. C. M. Williams, D.D., in the city of Nara, where he had taken up work as a catechist in our mission. Mr. Chikashige remained as catechist in the city of Nara for about twelve months, and then went to study theology in the Trinity Divinity-school of our mission in Tokyo. In 1891 he graduated from the Divinity-school and was ordained to the diaconate, and was later advanced to the priesthood by Bishop Hare. He was assigned to St. Paul's church, Osaka, at this time and has served it ever since, having fulfilled a longer pastorate in one place than any of the clergy of the Church in Japan, except Mr. Sugiura, of Tokyo. In addition to his duties in connection with St. Paul's church, Osaka, Mr. Chikashige has done much missionary work in the Province of Ise.

One can easily conjecture, by a glance at the photograph, that the Rev. Mr. Chikashige is a gentleman of unusual refinement, and his distinguishing trait as a clergyman is the reverence with which he conducts the services of the Church, together with a quiet dignity of manner. It can be seen, in this short sketch of his life, that Mr. Chikashige had a

diversified experience before entering the ministry, and he must have made no small sacrifices in foregoing the attractions of the station to which he was born, and devoting his life to a service as little esteemed as the religion of our Lord is in a great mercantile centre like the city of Osaka.

Mr. Chikashige has borne cheerfully

and patiently the ups and downs of his difficult career, and he seems to be growing more and more in the hearts of the congregation to which he ministers. I am sure the readers of THE SPIRIT OF MISSIONS will join in the prayer that he may continue "to be blessed and made a blessing" to those with whom he comes in daily contact.

## A Layman's Work in Happy Island

BY STEPHEN H. CARTWRIGHT

FUKUSHIMA (Happy Island) is a town with a population of 18,000 people, lying in a corner formed by the Sukawa River flowing into the Abukumagawa River. Like nearly all Japanese towns, it lies in a plain surrounded by mountains; the highest to the west is Adzumayama, an active volcano (6,200 feet). In olden days when Japan was divided into districts (*kuni*), each under its own chief with his private soldiers, there was very little communication between the different *kuni*, and guards were stationed at all passes to give warning of incursions and to examine travellers. Thus in each valley a city grew and the size of the city corresponded to the size of the valley, because the rice for the city was grown in its own valley.

Japan is now divided into *ken* or departments, and these generally include about three of the old *kuni*, but even to-day if you ask a student who knows some English where his home is, he will answer, "My country is Iwashiro or Aizu," the name of his *kuni*, so strong is the old clan feeling.

Fukushima *ken*, of which Fukushima is the capital, is made up of the old *kuni* of Iwashiro and Aizu, and has in addition to Fukushima, the large towns of Wakamatsu (30,000) and Yonezawa (about 10,000) each in a separate plain, and divided from Fukushima by high mountains.

Fukushima shares with Maebashi the honor of being the chief silk district in Japan, though Maebashi is rather ahead. The special product is a kind of silk kerchief with scenery and a poem printed on it; these are said to have been made here for fifteen hundred years. Practically every important place in Japan has a special product peculiar to itself, called its "*meibutsu*," and these are made nowhere else and can be bought nowhere else. So when Japanese go to a different district on a visit it is their custom to bring back for their friends as a present the "*meibutsu*" of the place they visit.

The Church began work in Fukushima twelve years ago, when the Rev. J. G. Waller, of the Canadian Church Mission, came here. The Congregationalists were already here and had some converts, but Mr. Waller succeeded in bringing them over to us, together with their catechist. Mr. Waller also began work in various towns along the railway line within forty miles of Fukushima, especially Nihonmatsu and Koriyama, and also at Miharu, which lies among the hills about eight miles from Koriyama station, and to which you travel on a very one horse car. The work has been continued in Nihonmatsu since then, but has been allowed to drop in the other places; we hope to begin again in Miharu and Koriyama in the autumn, with a nucleus of one Christian in each place.



So far for Mr. Waller's work in Fukushima and outside.

After a year and a half here, on the division of the country in dioceses Mr. Waller went to Nagano, Fukushima coming within the (American) diocese of North Tokyo, and the work seems to have languished for want of a resident foreigner. Four years or thereabouts after Mr. Waller's departure Miss Goepp came, but after a stay of less than a year she married and went to another part of Japan, and when I came here, a year and nine months ago, the only visible result of Mr. Waller's work was one man and his wife who were among the original Congregationalists who came into the Church. All the others had moved away, though one of them is now at Nihonmatsu as catechist, and a very active one he seems to make.

Another of the men who were influenced by Mr. Waller came back here last autumn, having been away nine years or so. He is a warder in the prison and has been moved from place to place, at last returning to Fukushima. He was confirmed by Bishop Partridge at the beginning of July, and two of his daughters were baptized a short time before. Miss Goepp's work was chiefly among the children, but she was not here long enough to have a permanent effect; only two, a young man and a girl, have come to Sunday-school, and said they used to come in Miss Goepp's time, though there are probably many more who remember her teaching but do not come to hear more.

At present things are picking up again. This year we had one man confirmed and another, a railway official, was prepared; but a few days before the Bishop came he was removed to another station near Sendai, so we may not lose sight of him. Last year Bishop McKim confirmed two people, but one of them went to another town soon after. On July 21st Mr. Madeley baptized one woman and admitted a young man as a

catechumen. So the work is gradually spreading.

A great trouble is the difficulty of teaching the people to bring their friends and relatives to hear the glad tidings; thus it is a common thing to find that a man has been a Christian for years but his wife not, or *vice versa*. This may be due to the natural reserve of the people, or it may be due to want of faith on the part of the Christians, but it is a condition we all regret and endeavor to remove.

There are no other foreigners in Fukushima beside myself, the nearest being in Sendai, fifty miles north, or three hours by train, and I seldom see a foreigner except on the Sunday once a month when the priest comes to administer the Holy Communion.

Miss Bristowe and Miss Babcock have held four women's meetings in the last six months, but as these ladies live in Aomori, fifteen hours by rail from Fukushima, they cannot come often enough to have any influence in increasing the work, though they do strengthen those who are already interested.

The house here is large for a Japanese one, and has two stories. The catechist, Orima Kotaro, his wife and four children, live downstairs. Upstairs is our place of worship, a room at the west end; then comes my study, and after that my sleeping room and dining-room. These are practically one room 21x12 feet, though they can be separated by sliding screens of thick paper called *karakami*. I sleep on the floor like the Japanese and during the day the bedding is put away, which economizes space. Most of my day at present is taken up with study, but in the afternoons I do some visiting with the catechist, which helps me with the language and enables me to know the people, and to learn their customs, and will in time perhaps enable me to win their confidence, but that may be too sanguine as regards so reserved a people as the Japanese.



"STRAIGHT AHEAD OF US WE SEE ST. JOHN'S MISSION"

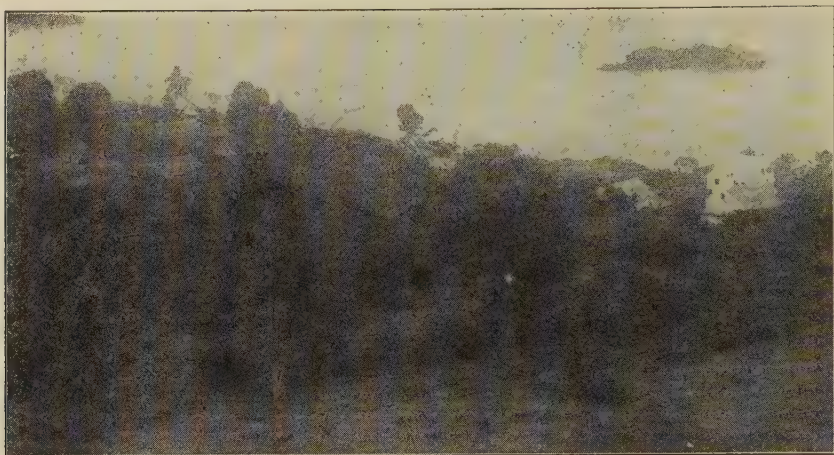
## A First Visit to Cape Mount

BY MISS HIGGINS

WE are on board a cargo steamer, perhaps one-fifth the size of a Cunarder, and with one-five-hundredth the luxury. We have just heard the siren and the signal to cast anchor off Cape Mount. Looking over the railing below us we see a canoe hewn out of the solid cottonwood log, possibly twelve feet long and fifteen inches wide in the middle, paddled by a *Kruman*, who comes out to see where the ship is from and what she has for Cape Mount, where she is going, etc. With this information, written by the purser, held tightly between his teeth, he paddles back to shore, through surf that may capsize him more than once before he gets there, perhaps swimming and drawing his canoe after him. Then the surf-boats come out with the Liberian officers, and mails are landed with ourselves. If the steamer is in too great a hurry to put down her gangway we are lowered in a half-barrel into the surf-boat, while the boatmen scramble down a rope ladder thrown over the side. Just as it seems that the surf will capsize us we are terrified to see all the pullers jump out of the boat into the sea, and more than ever alarmed to have some reach out their strong, muscular arms and grasp us tightly, picking us out of the boat and

running ahead of the surf and finally putting us safely on the dry, sandy beach. Then we look again at the end of our journey. Straight ahead of us, 600 feet high, we see St. John's Mission in plain view. About 500 feet higher we can see a little white spot amid the green bush that we are told is the "Rest House." Turning to our left we see a long, narrow stretch of sand which divides the sea and the river. In one place the force of the water has broken through this bar of sand and we see cargo boats from our steamer passing through toward the little village of Robertsport, which stands on the river bank. Later on we are shocked and pained to learn that one of these boats has capsized and several men been lost, for this part of the sea is very dangerous. But our canopied hammocks are ready and four strong men, or maybe some of the good mission boys, who have come to meet us, with the hammock on their heads, are ready. We are helped in with some difficulty, for it is a trick that must be learned, and the men start off across the burning white sand. We are glad for them when we enter a long narrow path in some woods where they are sheltered from the sun, for, though they are singing, the sweat rolls down their glossy backs and we are not used to travel like this. We pass a





"LOOK DOWN ON THE LITTLE VILLAGE BELOW"

village of *Kru* people where sounds of dancing and merry-making are heard and the boys peer through the bush to see where they are not allowed to go. We now see stray houses, or shanties, some of mud and some of boards, and then find ourselves passing at the back of Robertsport, and as we begin to ascend the hill we find our men suddenly turning us around, hammock and all, so we may ascend head first. We continue to look at the little village and sea and river below, at the mountains and rivers and plains across the river, and our eyes catch the sight of a finely kept road on which we are travelling, made and kept up by our boys.

But our reverie is disturbed by a cry that soon becomes a general shout of welcome, and we see the mission children trooping down and peering under the canopy, jabbering away in *Vei* and English about the new comers. Before we get used to this we are being carried to a wide veranda and are helped out on to the floor. We are greeted from all sides with delighted and wondering faces and perhaps by some worn and tried, faithful missionary who has been so bravely holding on until help came. Then perhaps we are first led to the bedside of a sick one who cannot share in the general greeting, but who lies quietly and yet

so excitedly, longing and praying that we may be *the ones* whom God has really called and chosen for this His needy work.

Then we must not rest until we see the hill near by, which we saw from the sea. We are on the veranda of the Teachers' House—we glance first perhaps to see if our steamer is gone. We think of those on board who have been kind to us, yet who would have kept us from landing here if they could—for they come only for money and cannot under-



"WE ARE TOLD THIS IS A PAWPAW TREE"



"LED OUT UNDER A SPREADING MANGOE TREE"

stand our lives of what they call sacrifice. They call us "Sky Pilots" and make light of our work, yet they revere and do all they can to help anyone who is really a devoted missionary. We see the

steamer almost out of view with a path of foaming water behind her. For a moment we *feel* what it means to be there with no possibility of getting away! But we are brave again and look down on the little village below and across the sea and bar and river and toward the Kong Mountains. A beautiful little island holds our eye for a moment

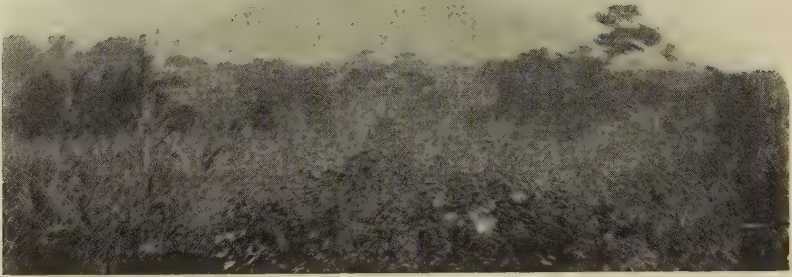
and we exclaim, "How can anyone be ill here? Why, it is simply lovely!" But we look up into the white face at our side and cannot doubt the stories we have heard of pernicious malaria and fevers.



"WE SPY A CLEAR SPRING OF COLD WATER"

Just west we look upon a most substantial stone building, two stories high, with double verandas, and are told it is "Brunot Hall," the girls' school. Walking to the south end of the house we see the Irving Memorial, St. John's Church, not yet completed and furnished, and further beyond St. John's School, for the boys, also not com-





"WE ARE POINTED OUT THE MAMBA MOUNTAIN"

pleted. There are several smaller buildings. But we feel the need of refreshment and a tidy little girl comes to say dinner is served. Our food on board was so bad that the food at this frugal meal seemed wonderfully good; but the others at table smiled and wondered how long we would continue that thought.

With good fresh American blood, we do not feel the need of rest, and some one is kind enough to walk with us around the top of the hill. We leave the buildings and cemetery and even the schools for to-morrow, and are led out under a spreading mangoe-tree, where we look again toward the river and mountains. It happens to be a very clear day and we are pointed out the Mamba Mountain in the Upper Mendi country. Then we walk past the boys' houses through the coffee-farm down a gradually sloping, clean, rocky road ending at the most beautiful spot yet seen. A little brook is coursing through the rocks, so narrow we could easily step across. Half hidden by the foliage and undergrowth and bright flowers around, we spy a clear spring of cold water. The boys had made it square and deep with large stones and boards on the edge, and now one steps forth and offers a refreshing draught, which he deftly lifts to our

lips in a leaf formed into a cup. We must drink quickly and the fun is so great and the water so good, we repeat it many times before we are satisfied. Then lifting our eyes we behold a most luxuriant banana plant. Out comes a tape measure and we find the leaves are more than three yards long. Still higher our eyes wander to the top of an oil palm-tree. We could not measure that, as no one volunteered to climb its branchless trunk to the spreading leaves and cones of nuts at the very top. We could not resist the temptation to step over the little brook and ascend the pathway up the higher hill. We find ourselves in the midst of beautiful cassada plants and other vegetation. They were growing, not choked with weeds, but with great boulders of rock rising up at a distance of every few feet. These were the boys' Horticultural Gardens, where "out of hours" they raise vegetables to take to the mission, where a little account book is kept; and when they start out from the mission this money may be withdrawn from the bank for a beginning.

Now we find the climbing pretty hard, even for us, and only a few of the boys have followed, to point out the various buildings on the "Mission Hill." We

can almost imagine a landscape gardener from home has been at work as we look, for we see a perfect square that is crossed by neat wide gravel roads, outlined with white lilies, and the buildings arranged in the square so conveniently. We look around us and our eyes meet a wild forest of huge trees and undergrowth. An occasional coffee-tree reminds us that this was once partly under cultivation. We see another tree a little like the oil palm, but not so tall nor large, and are told this is the paw-paw tree. A boy volunteers to climb this and brings down a piece of delicious fruit. But it is evening and we are told we must not eat until morning or we will have chills. We laugh, but heed the advice. Looking to the very top of the mountain, we see nestled right between some huge trees a little green and white frame cottage. This is the Rest House of the Mission, and we go down determined to go to work with a will and let the over-tired ones go up there and have a real rest away from the rush and activity and noise of the mission, where

the air coming from the sea on three sides seems to blow all care and trouble away—the next best to being on the sea itself, and second best to home.

This is the *way*. The *Treasure* is the Vei people among whom we are trying to spread the Gospel. They are naturally very intellectual and easy to teach and are hungry for all that pertains to education and civilization. Some of them are devout Mohammedans. They are getting some of the evils of civilization, and there is only this one light on the hill to shed the *Truth*. A few are there bravely struggling to keep the light brightly burning, but it is with the greatest difficulty, and the light cannot be seen nearly so far as it should be.

My mind and heart are constantly set on these people and longing for their redemption. Are there not others who will go out over this way with me and help? At least six more workers are needed. While in this country I should be so glad to correspond with or meet any one who could go.



"A FEW HAVE FOLLOWED TO POINT OUT THE BUILDINGS ON THE MISSION HILL"



# Around the World

## News and Notes of the Month

AS many English-speaking travellers are constantly passing through Kyoto, an English service has been arranged for Sunday afternoon in the Cathedral. Notice of it is given by means of an attractively printed placard posted on the Cathedral Reading Board and in the hotels and other public places.

THE English Church Missionary Society party which penetrated into Hausaland, Western Soudan, and established itself at Gierko, has retired under pressure of two of the native kings, and in accordance with the wishes of the British Commissioner. It is hoped that the retirement is only temporary and that when the native officials more fully understand the purpose of the mission, it may be re-established on its original site or at some nearby point.

IT is estimated that there are ten thousand deaf-mutes in the western and northwestern dioceses. The only general missionary among them is the Rev. James H. Cloud, of St. Louis, and he is able to give only a very small portion of his time, because he has to earn his own support as a teacher. If he could be set free from this necessity and give himself entirely to ministering to these unfortunates, many more of them might be won for the Church.

PRINCE CHING, who in many ways used his good offices on behalf of the foreigners in Peking during the siege, is urging the re-establishment of the Imperial University. Its president, the Rev. W. A. P. Martin, D.D., sometime Presbyterian missionary, who came to this country last autumn, has, in spite of his advanced age, returned to China, and is prepared to devote the few remaining years of his life to educational work among the Chinese.

THE following table shows at a glance the progress made by the District of Sacramento, during the past

three years, so far as this can be indicated by statistics:

	1898	1901
Number of clergy.....	18	32
Parishes and missions.....	57	80
Baptisms .....	261	400
Confirmations .....	95	280
Communicants .....	1,810	2,500
Offerings, District Missions.....	\$137	\$1,151
Offerings, Lenten, Gen'l Missions.	130	551
Offerings, Episcopal Endowment..	243	910
Offerings, Aged Clergy Relief....	46	156
Offerings, Parochial Purposes....	24,169	45,807
Capital of Episcopal Fund.....	1,744	3,500

A CONGREGATIONAL missionary in Nome City, Alaska, corrects a popular mistake when he says that mere adventurers have not gone to Alaska in any numbers. On the contrary, "the men who are building up the commonwealth of Alaska are the brain and the brawn of our best young manhood. A more splendid type I have never seen anywhere. Picked men, college men. I dare say I have more fraternity pins in my congregation at Cape Nome than almost any congregation of the same size in America. To go to Alaska, a man must have the heart, and the ability, and the courage to overcome difficulties."

A LETTER postmarked Stockbridge, Mass., July 26th, was received at the Church Missions House the following day. The writer, whose name is not attached, is respectfully informed that the special gift for Miss Sabine at Anvik was duly received May 6th, and acknowledged on page 512 of the July SPIRIT OF MISSIONS. It will greatly facilitate the work of the Treasurer's department if donors will enclose their names and addresses with remittances. The name will not be published if the donor prefers it withheld.

DURING the past year eight new churches have been built free of debt in the district of Sacramento, and are now awaiting consecration. Two of these are in the mining camps of Amador county, one in the Humboldt forest country, one at Redding in a copper mining

region, one in Sacramento city among the wage earners, two in Siskiyou county in lumber and railroad towns, and one at the Government Navy Yard, Mare Island. This last, of course, is Government property and the Church cannot exercise exclusive control over it. The appropriation for the chapel was obtained through the efforts of Bishop Moreland and the Rev. Chaplain McAlister, U.S.N., and passed both Houses of Congress. It is a churchly building, with altar and recess chancel. As it is to be used exclusively for religious worship, the Bishop will consecrate it. The other seven churches are all Church property and represent hard labor on the part of the missionary, as well as self-denial on the part of the people. The Building Fund Commission and other Church societies generously aided in their construction.



A NEWS item from Canton, printed in one of the Shanghai papers, shows in what category Chinese officials, who know them thoroughly, place Buddhist and Taoist convents and monasteries. The general opinion of the people, we are assured by one of our missionaries in China, is the same. The idem reads: "On account of the recent explosion at the back of the Provincial Governor's yamen, street searching and enquiries are still going on in all the low localities, and secret emissaries are sent to watch the opium divans, brothels, gambling dens, low class lodging houses, monasteries, as well as convents, ancestral temples and examination schools, and arrest any suspicious characters that may be found in hiding; also any person found harboring them will be arrested and punished. The Viceroy has ordered that all the powder magazines at the military quarters shall be removed to Wang Chi Kong outside the suburb and far from human habitation, as a precaution."



EVERYONE knows the value of the Perry Pictures in Sunday-school work. The idea has been adopted in a modified form for the spreading of mis-

sionary information. A number of the illustrations that have appeared in THE SPIRIT OF MISSIONS during the past two years have been printed on sheets of fine coated paper, 24 by 28 inches in size, and are admirably suited, either for pasting in missionary scrap-books, or for hanging upon the walls of Sunday-school rooms or parish houses. Each sheet contains from ten to fifteen illustrations, many of them the full size of THE SPIRIT OF MISSIONS page. The first four sheets published illustrate: 1. St. John's College, Shanghai; 2. Boone School, Wuchang; 3. St. John's Mission, Cape Mount; 4. Training Schools in Japan and China. The sheets will be supplied in any quantity at ten cents each, postage paid. Address the Corresponding Secretary, 281 Fourth Avenue, New York. In ordering, state whether the medium weight stock, for pasting in scrap-books, or the heavy stock, for wall hanging, is desired.



A SIDE from all other considerations, the prevalence of snakes must be a very serious drawback to the comfort of missionary life in Central Africa. A C. M. S. worker in Bunyoro, an Irishman by birth, thinks that the country would be greatly profited by a visit from the patron saint of his own land. "Snakes," he says, "oh, snakes, any amount and of various kinds. Perhaps the creatures which give us most trouble are the little whip snakes which get into the walls of our reed houses; they are generally not more than twelve inches long and about as thick as your little finger, and very poisonous. One day I found one of these creatures drinking from the basin in which I was about to wash my hands, and I did not see it until I had dipped my hands into the water. It struck at me, but fortunately for me missed; it then jumped upon the floor, made no attempt to get away, and fought the battle out to the death. I walked over a snake another day some six feet long; happily it was one of the slow kind and he had not time to strike. They come into the house after rats, and often drop from the roof of our house."



# The Meeting of the Board of Managers, September 17th, 1901

THE Board of Managers met for the first time after the summer recess on September 17th, with the following elected members present: The Bishops of Pennsylvania, Nebraska, and Connecticut, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Hoffman, Smith, Applegate, Anstice, Nelson, and Alsop; and Messrs. Low, Ryerson, Thomas, Goodwin, and Mansfield, Capt. Mahan and Mr. Gardner. The Bishops of Cape Palmas, Tokyo and Brazil were also present. In the absence of the Vice-President, the Bishop of Pennsylvania was called to the chair.

The General Secretary announced the death of the Bishop of Long Island and the Bishop of Minnesota.

On motion of Mr. Thomas, the chairman and the General Secretary were appointed a committee to prepare a minute on the death of the President of the United States and to forward it to the proper authorities. The minute is as follows:

The Board of Managers places on record the expression of its abhorrence of the murder of William McKinley, the twenty-fifth President of the United States, its appreciation of his high personal character, and its recognition of the services he rendered to the country.

His intense patriotism, his beautiful domestic life, his practical wisdom, his moral integrity and his fidelity to duty, won for him the confidence and affection of the people; and his sagacious statesmanship and manifest ability attracted the admiration of thoughtful men of all nationalities, making his influence felt throughout the world.

But it was in the closing scenes of his life, when brought suddenly face to face with death, that he exerted the widest influence, and became a power in the hearts of men.

The Christian spirit which he exhibited towards his murderer, the gentle patience with which he bore pain, and the sublime faith which enabled him to say: "It is God's way; His will be done, not ours"; these revealed the quality of his manhood, making him even more inspiring and helpful to men in his death than he had been in his life.

We revere his memory, and we pledge our loyalty to the Nation which he loved, and over which he ruled so well.

A. S. LLOYD,  
O. W. WHITAKER,  
Committee.

The Treasurer reported that there had been no change in the financial condition and that the year had been closed with a deficit of \$102,719.36. He submitted the following analysis of contributions for the year:

From 1,993 parishes.....	\$136,582.20
Sunday-school Lenten Offering....	100,347.84
Individuals .....	99,411.61
Woman's Auxiliary.....	23,970.26
"    "    (individuals)...	12,787.11
Junior Auxiliary.....	2,841.44
Gift of a Friend in Pennsylvania..	10,976.62
Woman's Auxiliary, United Offering	20,954.62
Interest .....	42,478.35
Miscellaneous .....	6,514.27
	<hr/>
	\$456,864.27

Letters were at hand from most of the Bishops receiving appropriations for missionary work, closing their accounts for the last fiscal year, and writing with regard to appointments for the coming year. Favorable action was taken in many cases. The Bishop of Marquette informed the Board that his diocesan board of missions, acting on his suggestion, had for the fiscal year 1901-2 agreed to relinquish unconditionally ten per cent. of their appropriation and ten per cent. progressively for each succeeding year, until the diocese becomes self-supporting, and added the statement that last year no less than six parishes voluntarily increased the salaries of their rectors \$300 or more in each case.

Under the Woman's Auxiliary United Offering of 1898 only vacancies were filled, inasmuch as with the appropriations now in effect under this fund there will be barely enough money to sustain the workers now in the field until 1904. The vacancies filled were as follows: At the request of the Bishop of Asheville, Miss Mary Eichbaum, as teacher at Morganton in place of Miss Josie Laxton, resigned; Miss Amelia P. Butler, Deaconess at Waynesville, in place of Miss Mary Bonner, resigned; and Miss

Etta Portner, Sylva, in place of Miss Minnie McIntosh, resigned. At the request of the Bishop of North Carolina, Miss Fanny L. Whitley in place of Miss Florida L. Foxhall, resigned, and at the request of the Bishop of Oklahoma, Miss Biller as matron of All Saints' Hospital, South McAlester.

A number of letters were received from the Bishop of Alaska, giving further details of his trip throughout the missionary district, and stating that on August 18th he had at last reached home, after an absence of fourteen months. When he left Tanana on June 13th, 400 natives had gathered from all parts to see him off. For two weeks he had been holding services for them twice a day, and at the close of that time confirmed a class of forty, having baptized and married many. The Rev. John W. Chapman, who has arrived in New York, being desirous of pursuing a medical course, the better to fit him for his work, it was

*"Resolved:* That an appeal be made for 'specials' up to the sum of \$250 to enable him to avail himself of the opportunity afforded by his year's leave of absence to secure a certain amount of medical instruction."

Bishop Rowe having again and again asked for more men, the Board directed that the General Secretary make known through the Church papers Bishop Rowe's need for an unmarried priest to be located at Circle City.

Letters from the Rev. James H. Van Buren reported the completion of the purchase of the property at 24 Cristo

Street, San Juan, as the site for the church that is to be erected in that city.

Letters were also submitted from the Bishops of Cape Palmas, Shanghai, Tokyo and Kyoto, and from the Bishop of the Haitien Church, as well as from a number of the missionaries in the foreign field.

Permission was granted to Prof. J. McD. Gardiner to raise funds for St. John's Church, Kyoto, to supplement the money given by Bishop Williams for the lot and building. The sum required for this purpose is about \$4,000.

The Bishop of Cape Palmas addressed the Board upon the necessity of an industrial school in his jurisdiction for the purpose of training the pupils in the mechanical arts. He is convinced that it is a mistake to confine their teaching to book learning, and he believes the mission would have been self-supporting if manual training had been taught from the beginning. On motion of the Rev. Dr. Anstice, the proposition of the Bishop of Cape Palmas to establish an industrial school in his missionary district for the purpose of training the pupils in the mechanical arts was formally endorsed.

A delegation was present from the Colored Convocation of Southern Virginia, and addressed the Board on behalf of St. Paul's School, Lawrenceville, Va.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to the first instant to be examined and had certified the same to be correct.

The Board then adjourned *sine die*.

## Announcements Concerning the Missionaries

### Porto Rico

THE resignation of the Rev. Frederic Caunt, who has been in charge of Church work at Ponce for the past two years, was accepted by the Board, to take effect October 17th. Mr. Caunt will undertake similar work in the Island of Saint Kitt's.

### The Philippines

At the request of the Bishop of Shanghai, in charge, the Rev. John A. Staunton, Jr., of St. Peter's Church, Springfield, Mass., has been appointed a missionary to the Philippines. Bishop Graves has placed the work for the American and English residents of Manila in



charge of the Rev. Mr. Clapp, and has instructed the Rev. Mr. Staunton to take up the work for the Filipinos as his especial duty. Mr. and Mrs. Clapp and Mr. and Mrs. Staunton left New York on September 17th; expecting to sail from San Francisco on the steamer *America Maru*, October 23d.

### Cape Palmas

THE RIGHT REV. DR. FERGUSON, *en route* to the General Convention, left Liverpool by the steamer *Umbria* August 31st and arrived at New York on September 7th.

THE REV. PAULUS MOORT, M.D., who since his arrival in New York on June 8th has been under treatment in St. Luke's Hospital, left on September 16th, accompanied by his wife, to enter the Memorial House of the Episcopal Hospital, Philadelphia, where arrangements have been made for his comfort.

### Shanghai

At the meeting of the Board of Managers on September 17th the resignation of the Rev. H. Clinton Collins, M.D., as missionary to China, was formally accepted, as under date of May 2d.

THE REV. D. TRUMBULL HUNTINGTON, having completed his year's leave of absence, left his home in Hartford, Conn., on September 25th; expecting to sail by the steamer *Coptic* from San Francisco on October 15th.

DR. JULIET N. STEVENS, under appointment to China, left her home at Chicago on September 6th and sailed from San Francisco on the steamer *China* September 12th.

ACTING upon the request of the Bishop of Shanghai, the Board of Managers has appointed the Rev. Henry Russell Talbot, of St. Stephen's Church, Boston, as a missionary to China. The Alumni of the Episcopal Theological School, Cambridge, have pledged his salary for the first year.

MISS WILLIETTE W. EASTHAM, of Keezleton, Va., has been appointed to the China Mission, subject to her gradua-

tion from the Church Training and Deaconess House, Philadelphia.

### Tokyo

THE RIGHT REV. DR. AND MRS. MCKIM, in attendance upon the sessions of the General Convention, are expecting to sail from San Francisco for the field by the steamer *America Maru* on October 23d.

THE REV. CHARLES H. EVANS and wife sailed from Yokohama on the steamer *Empress of Japan* September 6th and arrived at San Francisco on the 22d. Mr. Evans is a delegate to the General Convention.

MISS IRENE P. MANN, who has been for some time in this country on sick leave, having entirely recovered, is returning to her work, and expects to sail from San Francisco on October 23d.

### Kyoto

THE REV. CHARLES S. REIFSNIDER, under appointment to the Kyoto Mission, is purposing to sail from San Francisco by the steamer *America Maru* October 23d.

DR. HENRY LANING, returning to his work at Osaka, after a short vacation in this country, left Gambier, O., September 19th; expecting to sail from San Francisco on October 23d.

MRS. T. S. TYNG and family, returning to Kyoto, are intending to sail from New York by the steamer *Mesaba* on October 5th. They are going by way of Europe.

MISS GEORGIANA SUTHON, having visited with her family at Buffalo, N. Y., during the summer, will sail by the steamer *America Maru* on October 23d, after attending the Woman's Auxiliary meetings in San Francisco.

### Mexico

MISS ELODIA ARCE and Miss Dolores Franco, who sailed from New York by the steamer *Esperanza* on September 4th, arrived in the City of Mexico on the 14th, ready to begin their work under the direction of the Rev. Henry Forrester,

# THE WOMAN'S AUXILIARY

To the Board of Missions

## The September Conference of General and Diocesan Officers

THE first conference of the season 1901-1902 was held at the Church Missions House on Thursday, September 19th, at 11:30 A.M. Fourteen officers were present: from Easton, two; Long Island, two; Newark, one; New Jersey, one; New York, five; Pennsylvania, two; Vermont, one (Junior), with two visitors from South Carolina. Mrs. Physick, president of the Easton branch, presided.

The Secretary referred to the minutes of the last meeting given in the June number of THE SPIRIT OF MISSIONS, and to the resolution of the Board of Managers, with regard to the United Offering of 1904, which was printed in the same number, and then told of the preparations being made in San Francisco for the general meeting.

The Honorary Secretary reported upon the ample space secured for the Missionary and Historic Exhibit, and suggested that the effort to gather interesting historic matter from the different dioceses might lead many to study the beginnings of the Church in their own dioceses, thus fostering the spirit to help those who at the present time are in the beginnings of their history.

Interesting reports were made upon what is being done in the different branches for the United Offering and the Exhibit, and there was some discussion of the proposed objects for the Offering of 1904.

On motion of Mrs. Neilson, of Pennsylvania, the officers, by a rising vote, expressed their thankfulness that the Sun-

day-school Easter Offering has reached the \$100,000, so long desired.

On motion of Mrs. Taggart, of New Jersey, the sympathy of the meeting was extended to the family of Bishop Whipple and to the Minnesota branch, in the loss which they have so lately sustained.

At the noon service and in closing the conference the officers united with their fellow-countrymen in mourning remembrance and honor of our late President.

Notice having been so widely given, it was not possible to notify the officers of a postponement of the meeting, but the public observance of the day throughout the country made the attendance much smaller than it would otherwise have been.

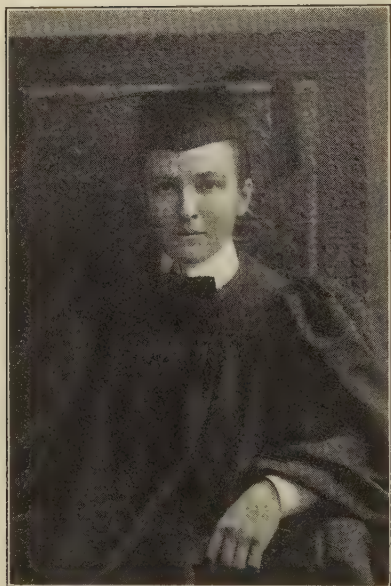
## The November Conference

THE November Conference of general and diocesan officers of the Woman's Auxiliary will be held in the Room of the Woman's Auxiliary, Church Missions House, New York, on Thursday, the 21st, at 11:30 A.M.

## October Third

WE hope that after the third of October we shall hear from the branches of the Auxiliary in which services were held on that day. We feel sure that it will add to the pleasure of those privileged to be in San Francisco, to know who, in many different places, joined with them in their prayers.





### Ohio—Dr. Stevens— China

THE members of the Woman's Auxiliary who were first moved by Mrs. Winslow's appeal and, later, were interested anew through Dr. Gates's urgent call to rebuild the hospital for women in Shanghai, were all rejoiced to hear of the completion of the amount asked for. They regretted Dr. Gates's withdrawal from the work which had so well repaid her care, and which since her return home has gone on under either Dr. Boone or Dr. Glenton, with Miss Wong's faithful help. Now they have reason to be thankful in the going out of a new missionary physician to this work.

Dr. Juliet N. Stevens, of Chicago, is a graduate in medicine of four years' standing. Since her graduation she has served a regular apprenticeship in nursing for six months in a large general hospital, and was a Red Cross nurse in the summer and fall of 1898, during which time she was made chief of nurses. In her more recent position as resident

physician in a maternity hospital, a portion of the instruction of nurses has again devolved upon her.

The Ohio branch of the Auxiliary, which had assumed \$400 toward the support of Dr. Gates, at its annual meeting in Sandusky on May 28th, 1901, resolved that, "In view of the dire necessity for medical missionary work among the women and girls of China, and in view also of our abounding mercies as Christian women of the Diocese of Ohio, we, assembled in the annual meeting of the diocesan branch of the Woman's Auxiliary, pledge ourselves to raise the entire salary for the year of a woman medical missionary in China."

This branch therefore has the honor of supporting Dr. Stevens in her first year in the Shanghai Mission, and adds one more to the too brief list of branches which assume this pleasant privilege of keeping a substitute in the mission field.

### "Fling Out the Banner"

AN attractive little book, bearing as its title the familiar words of our missionary hymn, has just been received by us from the author, Mrs. Morrison, wife of the Missionary Bishop of Duluth. Mrs. Morrison is president of the Duluth branch of the Auxiliary, and for the last three years has been a member of its Advisory Committee on the Junior Department. She has put much knowledge, gained through personal experience, into this little volume, which is filled from cover to cover with practical suggestions for both the women of the Auxiliary and the Juniors. The book deals with such matters as How to Organize Country Meetings, Town Methods, Mite-Chests, Work for Boys, Missionary Note-Books, and many others, about which new workers are constantly inquiring, and old workers are often looking for directions in compact and definite form. Every branch of the Auxiliary should have a copy. Published by the Young Churchman Company, Milwaukee. Price, 50 cents.



ON THE ARCHERY RANGE OF ST. AGNES'S SCHOOL

## St. Agnes's School, Kyoto

BY LEILA BULL

**I**F the youth of the heathen lands could only be trained to an intelligent belief in the true God, and in the doctrine of salvation through His Son, the speedy overthrow of idolatry and the coming of the Kingdom of our Lord in all the world would be assured.

In the providence of God, the opportunities for such training are largely confined to the precincts of the mission schools. This is particularly true of the opportunities to reach the girls of Japan. They seldom have enough independence of thought or action to seek Christian teaching, as their brothers sometimes do,

But that it is most important that the future mothers of the nation shall be intelligent believers in Christianity, no one who knows the power of the Christian mother in our own land will doubt.

When our mission schools were first founded, in the early days of the mission, few schools had yet been established by the natives of Japan, and the competition with them was not so sharp as it is now, when Government schools for primary and advanced education have been established throughout the Empire, both for boys and girls. In the large cities, these Government schools are often so well equipped in the ability





THE BOARDING PUPILS AT DINNER

of their faculties and the quality of their furnishings, that the mission schools must put forth great efforts to equal them, if they hope for a share of patronage. St. Agnes's School for Girls has been obliged to compete with one of the most popular Girls' High Schools in the Empire, since being transferred from Osaka to the see city of the new Diocese of Kyoto, eight years ago. Yet the mission school has grown in popularity, until, instead of the little company of half a dozen pupils, with whom the new St. Agnes's opened, there are now more than 170 girls under instruction in its classrooms; and some of these rooms are so full that many applicants had to be turned away at the beginning of the school year.

While many factors combined, under the blessing of God, to secure this success, doubtless one of the greatest has been the ability and fine educational reputation of the head master, Mr. Tamura. This gentleman is familiar by personal experience with American educational methods, and has shown skill in adapting them to Japanese needs.

That the main object of the school receives great attention is proven by the

fact that a large proportion of the pupils who have been long in the school have become Christians. The school is also a means of furnishing suitable Christian education for the daughters of our native clergy and other evangelistic workers.

The course of study includes two years in a Preparatory Department, four in the Academic, and two in the Advanced Course. Pupils who have graduated from the Government's Lower Primary Schools can enter the Preparatory Department of St. Agnes's. The average age of these little girls is ten years. While in the department, they are obliged to take all the studies prescribed: Japanese reading, writing, arithmetic, geography, history, composition, vocal music, and English, and to pass two hours a day in the sewing-room. It will be conjectured that such young pupils, with so many studies, make slow progress in English. The present teacher of English, Miss Sally Perry Peck, is making this branch very interesting to these younger pupils, by the use of objects and natural methods of instruction.

Pupils in the Academic Department



DAY PUPILS LUNCHING IN THE CLASS ROOM

are allowed, if their guardians desire it, to take what is called the "sewing course," in which four hours a day are devoted to instruction in sewing, and only the most practical and necessary branches of study are required. The fact that many of these pupils are studying English, which is not required, shows how important a knowledge of that language is now considered in Japan. This desire to learn English is providential, for it brings many of the young people of Japan into the mission schools and under the influence of Christian teaching. By means of it a missionary newly arrived in the field, and not yet having command of the Japanese language, may obtain an influence over these young people, who often become greatly attached to their teachers and are led to think well of Christianity by noticing its fruits in their characters. English is a required study throughout the entire *full* course at St. Agnes's. The fact that instruction can be had from an American teacher doubtless brings many pupils to the school. English reading, translation, writing, composition, and conversation are taught.

Bright and industrious pupils are able to secure a foundation for a working knowledge of the language. Better results might be obtained by all if they could devote more time to it. But there are many other studies which are justly considered more important, and Japanese girls are not often physically strong enough to attain excellence in all. To the branches of general and scientific knowledge which form part of a liberal education in any country, these girls must add Chinese with its difficult ideographs, and the ancient poetic language of Japan, that they may be able to understand the literature of their own country and become skilful in composition and letter-writing. And there is always, throughout the course, the two hours a day spent in the sewing-room, for skill in the use of the cutting shears and the needle is considered a most important part of a girl's education in conservative Kyoto; and the special advantages offered by St. Agnes's for acquiring such skill have brought many pupils within its influence who could not have been attracted in any other way. Other domestic occupations are taught also:



Cooking in the big kitchen of the boarding department, and, to the boarding-pupils, the cleansing and care of the house. As for accomplishments, the pupils must all be trained in the graceful forms of Japanese etiquette that they may be able to properly greet acquaintances on the street, and to offer hospitality to guests in their own homes. Many pupils in addition receive instruction in the stately



A Lesson in Serving Ceremonial Tea



A Lesson on the Koto



A Lesson in the Ceremonial Arrangement of Flowers  
JAPANESE ACCOMPLISHMENTS

"tea ceremony," in the arrangement of flowers to make them look "living," and in playing the *koto*, or Japanese harp, or the cabinet organ. All take delight in their drawing lessons, especially in those in Japanese water-colors.

For all these varied branches of study a faculty of fifteen teachers is required, besides those pupils of the highest class who are pursuing normal studies, and are given an opportunity for practice teaching.

Mr. Tamura gives con-



A SEWING CLASS

siderable thought to the health of the pupils. Gymnastics are a part of the curriculum, pupils are urged to avail themselves of special instruction in archery to broaden and strengthen the chest, and the boarding-pupils have stated hours for exercise in the school grounds or for walking in the spacious Imperial Palace Park, a part of which is just opposite the school. To assure himself that their diet is suitable, Mr. Tamura takes dinner with the boarding-pupils and resident teachers nearly every day, in the dining room of the boarding department. The day-pupils from a distance are eating the contents of their little lunch boxes at the same hour in their class-rooms at the school building; and are enjoying a wholesome meal, too, if they have followed the advice of the head master, whose weekly lectures to the whole school abound in useful hygienic hints. This care for health, and the kindness of the Christian teachers in giving individual attention to backward pupils, have attracted to St. Agnes's many girls with delicate constitutions. Of such pupils, brilliant scholastic attainments cannot be expected; but they are

often the quickest to comprehend the precious truths of the Gospel; and more than one sweet girl has already passed away from earth, "in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope," because of the teachings received at St. Agnes's.

For the religious training of the pupils St. Agnes's possesses exceptional advantages. The school buildings are in the same compound with Holy Trinity Church, where daily Morning and Evening Prayer are read. The boarding-pupils are required, and day pupils urged to attend these services as well as the Sunday-school. Bible-classes are also held in the school during the week, and a regular course of Bible study carried out in them. In this way ignorance, the greatest obstacle to the spread of the true faith, is combated, bigotry and prejudice are disarmed, and even those pupils whose hearts have not yet been sufficiently touched to desire to receive Baptism, and those who, although desiring, are not yet allowed by their guardians to receive it, at least possess the precious knowledge of the way of sal-



vation. One proof of the earnestness of these young believers is their interest in a little Benevolent Society which has been established in the school. They willingly give two hours a week of their time to the meetings of this society, where they make useful and fancy articles for sale. The proceeds they devote to the support of a little child in the Widely Loving Society's Orphanage.

The price of tuition at St. Agnes's expressed in American money, at the present rate of exchange, is about fifty cents per month for the most advanced pupils. The monthly expenses of the boarding-pupils do not often exceed three dollars. This does not include clothing. A few pupils receive more or less assistance from the scholarships, which are given by friends in America. Great care is exercised in the choice of beneficiaries, and no more help is given than is really necessary. By this plan, independence is fostered, and one scholarship sometimes helps two, or even three pupils.

Although a large majority of the pupils pay tuition, it will easily be seen that the resources of the school are not more than enough to meet its running

expenses. But to carry out its desire to furnish, with the priceless Gospel teachings, advantages for secular education equal to the best equipped Government schools, and so to continue to attract the best class of pupils and keep them to the close of a thorough and advanced course of study, the school has many needs yet unprovided for. More class-rooms, that no one need be turned away from the opportunity of coming in contact with the heavenly truths; a library and reading room; a laboratory for the better teaching of the sciences, through which the pupils may be led "from nature up to nature's God"; a gymnasium for exercise in bad weather; more room for boarding-pupils, who are much more easily influenced than day-pupils; and more land for the building of these improvements are among the greatest needs at present.

What better object for large gifts for Christian education could be selected by those who desire to use their riches for God's glory than this school, the past record of which is a bright promise of the greater things which it may do in the future by the blessing of God?



AN IMPORTANT PART OF THE SCHOOL; THE KITCHEN

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitian Church, in Mexico,\* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

\* For support of the Clergyman representing this Church and the work among English-speaking people.

### ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from August 1st, to September 1st, 1901:

\* Lenten and Easter Offering from the Sunday-school Auxilliary.

**NOTE.**—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

#### ALABAMA—\$89.61

*Anniston*—St. Michael and All Angels' S. S.,\* General ..... 15 00  
*Eutaw*—Mrs. Anna Watkins, Foreign..... 5 00  
*Faunsdale*—St. Michael's, Domestic and Foreign..... 9 61  
*Greensboro*—St. Paul's, R. H. Stickney, General ..... 50 00  
"A Churchman," General..... 10 00

#### ALBANY—\$946.79

*Albany*—St. Paul's, General. .... 37 50  
"A Friend," General..... 20 00  
*Arkville*—Mrs. H. C. Lockwood, General... 10 00  
*Ashland*—Trinity Church, General..... 9 07  
*Boytntonville*—Holy Name, General..... 2 12  
*Catskill Station*—A. P. Livingston, General ..... 10 00  
*Cooperstown*—Christ Church, General.... 20 00  
*Copake Iron Works*—St. John-in-the-Wilderness S. S.,\* General..... 3 00  
*Cullen*—Church of the Good Shepherd, General..... 3 57  
*Delhi*—St. John's, General..... 9 08  
*East Springfield*—St. Paul's, General..... 17 00  
*Granville*—Trinity Church, General..... 10 89  
*Haines Falls (Twilight Park)*—All Angels', Domestic and Foreign..... 149 30  
*Hoosick*—All Saints', General ..... 11 57  
*Keene's Heights (Heedes)*—Felsenheim Chapel, General..... 45 32  
*Kinderhook*—St. Paul's, Domestic and Foreign ..... 18 29  
*Malone*—"A Widow's Mite," General .... 1 00  
*Mechanicville*—C. W. Bailey, General.... 2 00  
*Morris*—Zion, "P. A. S.," General..... 5 00  
*Ogdensburg*—St. John's, "Friends," General..... 10 00  
*Old Forge*—Service at Camp Ogden, General ..... 2 50  
*Palenville*—Gloria Dei, Rev. J. H. Van Buren's work, Porto Rico, \$5; Sp. for Rev. J. C. Ambler, Kyoto, for his lantern work, \$4..... 9 00  
*Port Henry*—Christ Church S. S.,\* General..... 5 01  
*Raymertown*—St. Paul's, General..... 7 88

*Rensselaer*—Church of the Messiah S. S.,\* Sp. for Archdeacon Spurr's work, West Virginia..... 5 00  
"A Friend," General ..... 5 00  
*Sandy Hill*—Miss M. H. Wentworth, Mite-box, General..... 2 00  
*Saratoga Springs*—Bethesda, Domestic and Foreign..... 128 21  
*Springfield Centre*—St. Mary's, General... 122 71  
*Stamford*—Grace, General..... 76 67  
*Unadilla*—St. Matthew's, "Anonymous," General..... 15 00  
"L. M. A.," Domestic, \$10; Foreign, \$10 ..... 20 00  
*Watervliet (West Troy)*—Trinity Church, Domestic and Foreign..... 25 00  
*West Burlington*—Christ Church, \$10, S. S.,\* \$5, General..... 15 00  
*Westport*—Mrs. W. W. Nassau, General... 5 00  
*Miscellaneous*—"M. J. W. and E. W.," General ..... 20 10  
"E. W. and J. S. B.," Thank-offering, General..... 100 00

#### ARKANSAS—\$16.00

*Helena*—Mary A. Bailey, General..... 1 00  
*Pine Bluff*—Trinity Church S. S.,\* General 15 00

#### CALIFORNIA—\$483.00

*Del Monte*—St. John's Chapel, General.... 25 00  
*Lorin*—St. Matthew's Mission, Domestic and Foreign..... 2 00  
*Menlo Park*—Trinity Parish, Foreign..... 50 00  
*Oakland*—Mrs. M. A. Todd, General..... 400 00  
*San Francisco*—Grace, J. W. Nichols, General..... 6 00

#### CENTRAL NEW YORK—\$1,070.23

*Adams*—Emmanuel Church S. S., Foreign..... 7 00  
*Auburn*—St. Peter's, Foreign..... 150 00  
*Bainbridge*—St. Peter's, Domestic..... 2 04  
*Binghamton*—Christ Church, Domestic, \$25; Foreign, \$25; Rev. H. S. Longley,† \$5..... 55 00  
*Trinity Church*, Domestic, \$30; Foreign, \$28.75; "A Member," General, \$15;



Rev. J. H. LaRoche, D.D.,† \$5.....	69 75	Rowe, Alaska .....	100 00
Mrs. S. LaRoche, \$1; Mrs. S. Stoppard, \$2; Mrs. J. K. Clarke, \$5; Miss Elizabeth Stone, \$1; Miss Mary C. Stone, \$1; Mrs. Elizabeth H. Fuller, \$1; John Anderson, \$5; Frederick A. Babcock, \$1; Mrs. John Ehresman, \$5; Benjamin F. Keller, \$2; Mrs. Henry Oliver, \$5+.....	29 00	Dunmore—Mr. Watrous, Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto.....	5 00
Canastota—Trinity Church S. S. * General	3 18	Mr. Bronson, Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto.....	5 00
Cape Vincent—Mr. Robert L. Fowler, \$5; Mr. John Porter, \$1; Mrs. M. R. Woodruff, \$5; Mr. J. A. Leobill, \$1.50+.....	12 50	Easton—Emily Smith, General.....	1 00
Cazenovia—St. Peter's, E. V. Franklin, General.....	3 00	East Stroudsburg—Christ Church S. S., * General.....	2 00
Champion—St. John's, Domestic.....	1 50	Gettysburg—Prince of Peace Memorial, William McClean, General.....	10 00
Copenhagen—Grace, Domestic.....	3 00	Harrisburg—Miss N. F. Shunk, General.....	2 00
Cortland—Grace S. S., Foreign.....	3 38	Huntingdon—St. John's, Domestic and Foreign.....	1 90
Forestport—Christ Church, Foreign.....	2 25	Montrose—"H. and M. D. B.," General.....	10 00
Fulton—Zion+.....	3 00	Nickel Mines—Grace, General.....	3 86
Greene—Zion, Domestic, \$15; Foreign, \$15; +\$5 10.....	35 10	Seranton—Church of the Good Shepherd, Mrs. J. A. Robertson, Sp. for Rev. A. D. Gring, Kyoto, for his church.....	50 00
Hamilton—St. Thomas's, Domestic.....	2 75	Mr. Oakford, Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto.....	15 00
Homer—Calvary, Foreign.....	3 00	Walters Park—"M. A.," General.....	5 00
Ithaca—St. John's, Foreign.....	70 17	Williamsport—"A Friend," General.....	2 00
Jordan—Christ Church, Domestic, \$1; Foreign, \$1.37.....	2 37		
Kidders Ferry—Domestic.....	1 00	CHICAGO—\$132.00	
Lowville—Trinity Church, Domestic.....	2 00	Batavia—F. M. L. Wade, General.....	5 00
Manlius—Christ Church S. S., * Sp. for Duluth.....	9 69	Chicago—Epiphany, Burton F. White, General.....	5 00
Marcellus—St. John's, Domestic, \$3.15; Colored, 5 cents; S. S., Foreign, \$3.35.....	7 00	Grace, Sp. for Bishop McKim, for work in Tokyo, \$75; W. R. Stirling, General, \$30.....	95 00
Memphis—Emmanuel Church S. S., * General.....	1 02	St. James's, C. A. Street, General.....	5 00
New Hartford—St. Stephen's, Domestic, \$1 66; Foreign, \$1.26.....	2 92	(Irving Park)—St. John's Mission, Domestic and Foreign, \$2; "S. J. M.," General, \$10.....	12 00
Norwich—Emmanuel Church, Wo. Aux., \$6 57.....	6 57	St. Paul's, Agnes Chase, General.....	5 00
Onondaga Castle—Church of the Good Shepherd, Colored, 55 cents; S. S., General, \$1.47.....	2 00	Evanston—Thomas I. Stacey, General.....	5 00
Oswego—Christ Church, General, \$178; S. S., Domestic, \$65.....	243 00		
Oxford—St. Paul's, Domestic.....	14 41	COLORADO—\$25.00	
John R. Van Wagoner.....	5 00	Colorado Springs—St. Stephen's S. S., * General.....	25 00
Rome—Zion, Foreign.....	6 30		
Romulus—St. Stephen's S. S., * General.....	14 55	CONNECTICUT—\$3,576.82	
Skaneateles—St. James's, Domestic, \$28.95; S. S., * Foreign, \$39 82.....	68 77	Brantford Point—Mrs. Gara. D. Chase, General.....	50 00
Slaterville Springs—St. Thomas's, Domestic.....	51	Bridgeport—St. George's S. S., * General.....	15 00
Smithboro—Emmanuel Church S. S., Foreign.....	3 33	"A Friend," General.....	20 00
Speedville—St. John's, Domestic.....	1 00	Broad Brook—Grace S. S., * General.....	10 00
Syracuse (East)—Emmanuel Church, Foreign.....	80	Brookfield—St. Paul's, General.....	5 67
Grace, Domestic, \$2.55; Foreign, \$1.45.....	4 00	Darien—St. Luke's, Wo. Aux., Sp. for Dr. Driggs, Alaska, for expressage.....	10 00
St. John's, Foreign.....	1 09	East Berlin—St. Gabriel's, General.....	2 00
St. Mark's, George A. Comely.....	1 00	East Hartford—St. John's S. S., Advanced male class, Africa.....	1 75
Utica—Holy Cross, Domestic.....	15 50	Forestville—St. John's Mission S. S., * General.....	6 00
St. George's, Rev. Wm. B. Coleman.....	1 00	Greenfield Hill—Mrs. M. N. Milbank and family, General.....	15 00
St. Luke's, Rev. E. F. H. J. Masset.....	5 00	Guilford—Christ Church, Mrs. W. T. Seward, China, \$1; General, \$1.....	2 00
Trinity Church, Domestic.....	5 00	Hartford—Christ Church, "A. H. W.," \$50, "A. M. T.," \$10, General.....	60 00
Mrs. E. J. Wolcott, General.....	100 00	Church of the Good Shepherd, "A Member," General, \$5; E. H. Colt, General, \$100.....	105 00
Master W. H. Bellinger, \$1; Master J. B. Bellinger and Miss Katharine M. Bellinger, \$1; Mrs. E. C. Peckham, \$1; M. S. B. Gibson, \$1; Mrs. E. S. Johnson, \$2+.....	6 00	Trinity Church, Domestic, \$32.78; Indian, \$29.95; Colored, \$24.95; Alaska, \$5; Foreign, \$33.40; General, \$74 10; Sp. for Brazil, \$6.85; Sp. for Woman's Hospital, Shanghai, China, \$10; Sp. for Archdeacon Russell, for St. Paul's School, Lawrenceville, Southern Virginia, \$10; Sp. for church building, Texas, \$5; Sp. for Mexico, \$6.85; "A Member," General, \$1,000; "A Member," General, \$25.....	1,263 88
Waterville—St. Paul's, Domestic.....	4 21	"M. M. S.," General.....	10 00
Watertown—Church of the Redeemer, Foreign.....	1 75	"Friends," General, \$10; Sp. for building fund of St. Mary's Hall, Shanghai, China, \$100.....	110 00
St. Paul's, Rev. F. P. Winnet.....	1 00	Litchfield—M. D. Colocoresse, General.....	2 00
Trinity Church, Domestic, \$18.72; A. H. Sawyer, General, \$50.....	68 72	Long Hill—Grace S. S., * Domestic.....	10 00
Waterville—Grace, Domestic, \$2; Foreign, \$4.10.....	6 10	Middletown—Holy Trinity Church, "A Communicant," \$30, Emily A. Selden, \$100, General.....	130 00
Windsor—Zion, Domestic.....	1 50	St. Luke's Chapel, Charlotte B. Binney,	
CENTRAL PENNSYLVANIA—\$226.38			
Blue Ridge Summit—Mary T. Jackson, General.....	1 00		
Carbondale—Trinity Church, Domestic.....	7 62		
Carlisle—Mrs. McC. M. \$1, "E.," \$1, Sp. for Bishop Rowe, Alaska.....	2 00		
"F.," \$2, "E.," \$1, General.....	3 00		
Cornwall—"A Friend," Sp. for Bishop			

† Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto.

# Acknowledgments

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<b>General</b> .....	100 00	St. Andrew's Mission, T. G. Hunter, \$5; "Cash," \$10, S. S., * \$15.33, General.....	30 33
<b>Monroe</b> —St. Peter's, Domestic, \$2.50; Foreign, \$2.50.....	5 00		
<b>New Haven</b> —Christ Church, "An absent parishioner," General.....	10 00	<b>INDIANA</b> —\$115.43	
St. Luke's S. S., Domestic.....	3 00	Anderson—Trinity Church S. S., * General.....	12 00
St. Thomas's, General.....	42 35	Evansville—St. Paul's, Miss Cook, General.....	25
Trinity Church, "A Member," General, \$25; two Mite-chests Domestic, \$5.20.....	30 20	Indianapolis—Rt. Rev. J. M. Francis, D. D., General.....	10 00
Mrs. I. B. Robertson, Domestic and Foreign.....	100 00	Madison—Christ Church, Rev. W. H. Bamford, General.....	5 00
<b>New London</b> —St. James's S. S., * General.....	1 36	New Albany—St. Paul's, Mrs. George Spalding, General.....	1 00
<b>Newtown</b> —Trinity Church, General.....	43 40	Terre Haute—St. Stephen's, General.....	32 18
Nichols—Trinity Church S. S., * Domestic.....	5 00	Vincennes—Major W. P. Gould, Domestic, \$12.50; Foreign, \$12.50; Sp. for Chaplain C. C. Pierce, \$20.....	45 00
Redding—Mary R. Sanford, General.....	5 00	Miscellaneous—Branch Wo. Aux., General.....	10 00
Ridgefield—St. Stephen's, General.....	100 00		
Salisbury—St. John's, Domestic, \$16.50; Foreign, \$3.15.....	50 00	<b>IOWA</b> —\$77.37	
Sandy Hook—St. John's, General.....	7 00	Cedar Rapids—Wo. Aux., General.....	10 00
Charles M. Parsons, Domestic and Foreign.....	5 00	Colfax—St. Clement's S. S., * General.....	1 65
<b>Seymour</b> —Trinity Church, Sp. for Rev. J. H. Van Buren, Porto Rico.....	9 15	Des Moines—St. Paul's, Rev. A. C. Stilson, D. D., General.....	10 00
Collection at Opera House, Sp. for Rev. J. H. Van Buren, Porto Rico.....	16 00	Fort Dodge—St. Mark's, Domestic.....	15 00
Through Rev. Mr. Woodford, Sp. for Rev. J. H. Van Buren, Porto Rico.....	2 00	Iowa City—Trinity Church S. S., * Domestic, \$7.50; Foreign, \$7.50.....	15 00
<b>Stamford</b> —St. Luke's S. S., toward support of a boy in St. Paul's School, South Dakota.....	40 00	Newton—St. Stephen's, * General.....	1 35
"The Misses F.," General.....	1,000 00	Oskaloosa—Wo. Aux., General.....	1 00
Stonington—Calvary S. S., * General.....	36 36	Ottumwa—Trinity Church, General.....	7 71
Stratford—Christ Church, Domestic.....	38 00	Spencer—St. Stephen's, General.....	3 50
Warehouse Point—St. John's, Domestic.....	20 28	Waverly—St. Andrew's, General.....	5 00
Waterbury—St. John's, General.....	45 42	Miscellaneous—Branch Wo. Aux., for salary of Miss Babcock, Tokyo.....	7 16
"S. L. N.," Domestic and Foreign.....	10 00		
<b>West Haven</b> —Charles S. Everest, Domestic, \$5; Foreign, \$7.....	12 00	<b>KANSAS</b> —\$147.56	
<b>Wilton</b> —St. Matthew's S. S., * Colored, \$2; General, \$10.....	12 00	Atchison—Trinity Church, Wo. Aux., General.....	5 36
		Cawker City—Grace, Wo. Aux., General.....	2 18
<b>DALLAS</b> —\$50		Chetopa—St. Paul's, Wo. Aux., General.....	2 18
Forney—Trinity Church, W. D. Adams, General.....	50	Clay Centre—St. Paul's, Wo. Aux., General.....	10 10
		Dodge City—St. Cornelius's, Wo. Aux., General.....	4 17
<b>DELAWARE</b> —\$7.05		Emporia—St. Andrew's, Wo. Aux., General.....	3 64
Dover—Mrs. J. P. Saulsbury, General.....	1 00	Fort Scott—St. Andrew's, Wo. Aux., General.....	5 25
New "astle"—"A Churchwoman," General.....	5 00	Harper—St. James's, Wo. Aux., General.....	4 06
Rehoboth—All Saints' S. S., General.....	1 05	Howard—Mission, Wo. Aux., General.....	4 15
		Junction City—Covenant, Wo. Aux., General.....	4 20
<b>EAST CAROLINA</b> —\$19.15		Kansas City—St. Paul's, Wo. Aux., General.....	5 75
Columbia—St. Andrew's S. S., * General.....	2 00	Mite-box No. 4,558, Foreign.....	2 00
Lenoir—Holy Innocent's Parish, General.....	1 15	Laurence—Trinity Church, Wo. Aux., General.....	4 76
New Berne—G. H. Roberts, General.....	5 00	Lincoln—St. Elizabeth's, Domestic and Foreign.....	5 00
Wilmington—St. John's, General.....	1 00	Newton—St. Matthew's, Wo. Aux., General.....	6 30
Rev. Edward Wooten, General.....	10 00	Salina—Christ Church, Wo. Aux., General.....	12 31
		Topeka—Grace, Wo. Aux., General.....	22 00
<b>FLORIDA</b> —\$35.50		Wokeeney—St. John's, Wo. Aux., General.....	3 60
Arredondo—Mission S. S., * General.....	55	Wakefield—St. George's, Wo. Aux., General.....	7 22
Fernandina—St. Peter's, G. R. Fairbanks, General.....	15 00	Wichita—St. John's, Wo. Aux., General.....	17 41
Gainesville—St. Augustine's Mission S. S., * General.....	3 00	Winfield—Grace, Wo. Aux., General.....	10 72
High "prings"—Mission S. S., * General.....	3 23	Yates Centre—Calvary, Wo. Aux., General.....	5 40
Melrose—St. Agatha's S. S., * General.....	6 05		
Micanopy—Mission S. S., * General.....	40	<b>KENTUCKY</b> —\$16.00	
Tallahassee—St. John's S. S., * General.....	3 50	Louisville—Mrs. M. L. Anderson, Sp. for Hooker Orphanage, Mexico.....	10 00
Waldo—St. Paul's S. S., * General.....	3 77	Elizabeth Smith, General.....	2 50
		Uniontown—"J. H. D.," General.....	3 50
<b>FOND DU LAC</b> —\$13.25			
Fond du Lac—St. Paul's Cathedral, Mrs. Rose, Sp. for Bishop Brewer, Montana.....	10 00	<b>LEXINGTON</b> —\$2.00	
Jacksonport—Holy Nativity, Domestic and Foreign.....	3 25	Covington—W. D. Spalding, General.....	2 00
<b>GEORGIA</b> —\$233.04		<b>LONG ISLAND</b> —\$2,312.23	
Atlanta—St. Luke's S. S. Infant Class, Sp. for support of one girl, Holy Trinity Orphanage, Tokyo.....	2 00	Astoria—Church of the Redeemer, "Parishioners," General.....	5 00
St. Philip's "G. F. S.," Sp. for support of beneficiary in Holy Trinity Orphanage, Tokyo, Japan.....	2 00	Bellport—Christ Church, Domestic, \$2.10; Foreign, \$1.60.....	3 70
Grovetown—Heavenly Rest S. S., * General.....	2 00	Brooklyn (Clinton St.)—Christ Church S. S., Sp. for St. Paul's School, Walla Walla, Spokane, \$30; China, \$57; Sp. for Brazil, \$100.....	187 00
Marretta—St. James's, Domestic, \$32.10; Foreign, \$38.85; Domestic and Foreign (of which S. S., \$23 72, *\$49.89), \$75.76.....	146 71	Christ Chapel, General.....	10 00
Savannah—Christ Church, General.....	50 00	Church of the Good Shepherd, Miss A. M. Foster, General.....	5 00
		Grace, Mrs. I. A. Hewlett, General.....	25 00



Incarnation, "Friend of Missions".....	50 00	Baltimore—Grace, "A. C. P.," Thank-offering, General.....	20 00
St. Ann's, Domestic, \$971.75; Mr. William G. Low, General, \$40; "N. and I.," for school, Lawrenceville, Southern Virginia, \$100; "A Delegate," Wo. Aux., Domestic and Foreign, \$25.....	1,496 75	Mt. Calvary, "H.," China, \$25; Sp. for work for the students at the Japanese Imperial University, Tokyo, \$25.....	50 00
St. Bartholomew's, Mrs. R. M. North, Sp. for food for Indians in San Diego, Los Angeles.....	5 00	St. Michael and All Angels', Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto.....	20 00
St. James's, \$15.47, Wo. Aux., \$50, General.....	65 47	St. Paul's, General.....	100 00
St. Luke's, General.....	50 00	St. Peter's S. S., * General.....	75 00
St. Timothy's, General.....	5 00	Miss L. W. Reese, General.....	1 00
"A. J. P.," General.....	100 00	A. H. Howard, Sp. for Mexico, \$1.50; China, \$1.50; Japan, \$1.50; Africa, \$1.50.....	6 00
(Manor)—St. Matthew's S. S., * General.....	2 00	Mrs. Ridgely, General.....	10 00
Church Charity Foundation, St. John's Hospital Chapel, Sp. for Maternity Hospital in Porto Rico, \$10; Sister Julia, Sp. for Bishop Partridge, for his work in Kyoto, \$30; Domestic and Foreign, \$30.....	70 00	Baltimore Co. (Catonsville)—St. Timothy's, Wo. Aux., Domestic, \$2; Foreign, \$2; Indian, \$2; Colored, \$2.....	8 00
College Point—St. Paul's Chapel, Foreign.....	5 24	"Anonymous," General.....	10 00
Garden City—Cathedral of the Incarnation, China, \$5.74; Japan, \$5.73.....	11 47	(Cockeysville)—Sherwood Parish, General, \$8; Sp. for Rev. Mr. Gring for Parish House, Kyoto, \$1.....	10 00
Quogue—Capt. A. T. Mahan, General.....	100 00	(Sparrows Point)—St. Matthew's, General.....	28 67
Ida M. Harris, General.....	10 00	(Touson)—Trinity Church, General, \$80.74; Mrs. John I. Yellott and Eleanor Yellott, General, \$5.....	85 74
Rockaway (Hewlett)—Trinity Church S. S., * General.....	30 00	Frederick Co. (Frederick)—All Saints' Five-cent Offering, Wo. Aux., Foreign, \$9.25; Indian, \$5.25; Sp. for Mexico, \$5.50.....	20 00
South Oyster Bay—Grace, Domestic and Foreign.....	65 60	"A Friend" to missions, General.....	5 00
Miscellaneous—"M. E. M.," through Wo. Aux., Sp. for expenses of girl from Cape Mount learning dressmaking, Freetown, Liberia.....	10 00	Howard Co. (Dorsey)—Trinity Parish, General.....	10 65
		(Ellicott City)—St. John's, General.....	15 00
		Washington Co. (Hagerstown)—"M.," General.....	1 00
		Rev. E. P. Gray, General.....	10 00
		"A Churchwoman" of Maryland, General.....	100 00
		"W. F. G.," for women workers in China.....	50 00
		"A Thank-offering" General.....	60 00
		"Friends," General.....	11 00
		Wo. Aux., "three communicants," General.....	3 00
<b>LOS ANGELES—\$32.46</b>			
Los Angeles—St. Barnabas's S. S., * General (additional).....	46		
"A. E. J.," General.....	25 00		
Oxnard—All Saints' S. S., * General.....	2 00		
Santa Barbara—"H. P. L.," General.....	5 00		
<b>LOUISIANA—\$58.00</b>			
Franklin—St. Mary's S. S., * General.....	20 00	<b>MASSACHUSETTS—\$3,781.68</b>	
Laurel Hill—J. B. McGehee, General.....	10 00	Amherst—Grace S. S., * General.....	22 00
New Orleans—Mrs. T. G. Richardson, General.....	23 00	Beachmont—St. Paul's, General, \$1; Rev. F. A. Foxcroft, Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto, \$2.77.....	3 77
Miscellaneous—"Tithes," General.....	3 00	Boston—Advent, Francis W. Hunnewell, General.....	100 00
<b>MAINE—\$2,355.00</b>		St. John the Evangelist's, "St. John the Evangelist" scholarships 1 and 2, St. John's Mission, Cape Mount, Africa.....	50 00
Bar Harbor—St. Saviour's, General.....	10 00	St. Paul's, "A Member," General, \$18; "Member," General, \$39; Sp. for Cuba, \$5; "A Member," through Wo. Aux., Sp. for Christina Crib, St. Mary's Orphanage, China, \$30; "A Member," through Wo. Aux., for Miss Woodruff's salary, Africa, \$5.....	95 00
Miss Annie Sing, General.....	5 00	St. Stephen's, "Some Members," General.....	7 00
Bass Harbor—"Old Rocks," General.....	13 00	Trinity Church, Mrs. Fiske, Alaska, \$250; Mrs. Harriet L. Scudder, General, \$10; "Member," through Wo. Aux., "Caroline Payne" scholarship, High School, Cuttington, Africa, \$40; "A Member," through Wo. Aux., for Miss Woodruff's salary, Africa, \$10; Sp. "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$5.....	315 00
Gold Island—"L. S. P.," General.....	5 00	(Roslindale)—Church of Our Saviour S. S., * Foreign, \$15; General, \$15.....	30 00
Gorham—"M.," General.....	5 00	(South)—Grace, Annie Morgan, General.....	25 00
Newcastle—St. Andrew's, Domestic and Foreign.....	141 73	William S. Eaton, General.....	1,000 00
North East Harbor—St. Mary's-by-the-Sea, Domestic, \$100; General, \$1,487.27; Sp. for Bishop Gray, for the support of his Indian mission, Southern Florida, \$250.....	1,837 27	"F. B. G.," General.....	20 00
Oldtown—St. James's, Domestic and Foreign.....	10 00	Mrs. Edward M. Hartwell, General.....	5 00
Portland—St. Stephen's S. S., Sp. for Hooker Orphanage, Mexico.....	8 00	Alice A. Carter, General.....	2 00
York Beach—Miss M. C. Wilcoxon, General.....	5 00	Brookline (Longwood)—Church of Our Saviour, "A Friend," General.....	50 00
"Three Sisters," General.....	3 00	Cambridge—Christ Church, Sp. for St. Agnes's School and Parish House, Kyoto, \$2; "A Member," General, \$15.....	17 00
York Harbor—St. George's, "Members," Sp. for Medical scholarship of Josiah Powless of Oneida, Fond du Lac, \$250; General, \$65.....	315 00	St. James's, "A Member," Sp. for Rev. Mr. Pott, Shanghai, China, discretionary, \$25; Sp. for Rev. Mr. Forrester, City of Mexico, discretionary, \$50; General, \$25; Wo. Aux., Sp. for Bishop Rowe,	
<b>MARQUETTE—\$13.36</b>			
Grand Marais—St. Andrew's, General.....	1 30		
Marquette—St. Paul's, Women's Guild, Foreign.....	5 00		
Newberry—All Saints', General.....	2 06		
Sault Ste. Marie—St. James's, Wo. Aux., Foreign.....	5 00		
<b>MARYLAND—\$725.56</b>			
Anne Arundel Co.—Severn Parish, General.....	13 00		
Severn Parish, St. Stephen's S. S., * General.....	2 50		

Alaska, \$5; Ladies' Missionary Society, through Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$3.....	108 00
Rev. Prescott Everts, Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto.....	15 00
Cataumet—Mrs. Mary W. Tileston, General Dedham—Church of the Good Shepherd, "A Member," Foreign.....	25 00 10 00
Mrs. F. M. Kingsbury, General.....	1 00
Fall River—Union S. S., General.....	100 00
Falmouth—Rev. G. S. Fiske, General.....	50 00
Fitchburg—Mrs. M. C. Crocker, General.....	25 00
Groton—Mrs. C. D. Fosdick, General.....	10 00
Miss Elizabeth K. Caryl, General.....	10 00
Hanover—St. Andrew's, Domestic, \$30; R. M. Sylvester, General, \$10.....	40 00
Hingham—St. John the Evangelist, General.....	4 27
Hudson—St. Luke's Mission S. S.,* General.....	2 00
Hyannisport—Mission, General.....	25 00
Ipswich—Ascension, Campbell Bosson, \$1.50, A. W. Bosson, \$5, General.....	6 50
Lawrence—Grace, Charles G. Saunder, General.....	15 00
Lenox—Miss Maria Babcock, \$5, Mrs. For- dyce D. Barker, \$5, Domestic and For- eign.....	10 00
Leominster—Miss M. Curdy, General.....	5 00
Marion—Miss Josephine Wisner, General.....	50 00
Mattapoisett—St. Philip's, General.....	36 50
New Lenox—St. Helena's S. S.,* General.....	10 57
Newtonville—Mrs. C. H. Alden, General.....	10 00
Pittsfield—St. Stephen's, "A Member," General.....	5 00
Plymouth—Miss Julia Larned, Foreign.....	25 00
Sandwich—St. John's S. S.,* General.....	6 27
Somerville—Emmanuel Church, Rev. N. K. Bishop, Sp. for Parish and Diocesan House, and St. Agnes's School, Kyoto.....	5 00
Springfield—Christ Church, "A Member," General.....	100 00
St. Peter's, Foreign, \$32.66; "M. E. P.," through Wo. Aux., General, \$5.....	37 66
Elizabeth Adams, General.....	10 00
Stockbridge—St. Paul's, Domestic, \$78 65; General, \$144.49.....	223 14
"A Communicant," General.....	100 00
"In Memoriam," General.....	100 00
Taunton—St. Thomas's, "A Member," through Wo. Aux., General, \$100; through Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$5.....	105 00
Vineyard Haven—Grace, General.....	2 00
West Manchester—Miss A. G. Thayer, Gen- eral.....	500 00
Williamstown—St. John's S. S.,* General.....	20 00
Worcester—All Saints', "Individual," Gen- eral.....	5 00
St. John's, "A Member," through Wo. Aux., General.....	5 00
Pride's Crossing—Mrs. Lucy Kean, Dom- estic.....	50 00
Massachusetts Branch Wo. Aux., Sp. for Mexico, \$20; Haiti, \$20.....	40 00
Massachusetts Branch Wo. Aux., Sp. for Bishop Leonard, Salt Lake City.....	130 00
"A Friend," General.....	2 00

**MICHIGAN—\$182.80**

Detroit—Christ Church, Sidney D. Miller, General.....	100 00
Church of the Messiah, General.....	12 58
St. John's, General, \$1; Alvin T. Gregory, M.D., General, \$10.....	11 00
St. Joseph's S. S.,* General.....	19 76
St. Matthias's S. S.,* General.....	10 45
St. Michael and All Angels' Mission S.S.,* General.....	2 00
Juliette T. Wetmore, General.....	25 00
"L," General.....	2 00

**MICHIGAN CITY—\$20.25**

Bluffton—Mrs. C. V. M. Angel, General....	25
Michigan City—Trinity Cathedral, Branch Wo. Aux., General.....	20 00

**MILWAUKEE—\$193.89**

Ashippun—St. Paul's S. S.,* General.....	8 00
Baraboo—Trinity Church, Domestic, \$10.75; General, \$5.....	15 75
Barron—St. Mark's S. S.,* Domestic.....	4 35
Delafield—St. John Chrysostom's, Sp. for Bishop McKim's church building, Tokyo.....	8 94
Harland—Grace S. S.,* General.....	8 00
Milwaukee—All Saints' Cathedral, Dom- estic, \$21.60; Foreign, \$32.20; General (of which S. S.,* \$20.40).....	84 50
(South)—St. Mark's S. S.,* Domestic.....	6 05
St. Cornelius's Chapel, National Home, Mrs. Charles Hickman, General, \$1.25; Rev. E. P. Wright, General, \$3.75.....	5 00
Mineral Point—Trinity Church S. S.,* General.....	5 00
Oconomowoc—Zion, Wo. Aux., Sp. for Bishop of Kyoto.....	17 55
Pewaukee—St. Bartholomew's S. S., Gen- eral.....	50
Pine Lake—Holy Innocents' S.S., General. Portage—"A Friend," General.....	1 50 2 00
Racine—Immanuel Church S.S., General. Superior—Church of the Redeemer, Gen- eral (of which S. S. 65 cts.), \$2.55; W. H. Webb, General, \$4.....	1 00 6 55
Waukesha—St. Matthias's, General.....	19 20

**MINNESOTA—\$708.67**

Basswood—St. Mary's, Sp. for Bishop L.R. Brewer, Montana.....	8 00
Fairbault—Cathedral of Our Merciful Sav- iour S. S.,* General.....	203 75
Mankato—St. John's S. S.,* General.....	10 00
Minneapolis—Gethsemane, "A Member," Sp. for Bishop Graves's work among women, China, \$5; Sp. for Bishop Partridge, Kyoto, \$5; S. S.,* General, \$440.....	450 00
St. Mary's S. S.,* General.....	2 38
St. Paul (St. Anthony Hill)—"A. A. W.," General.....	1 00
Mrs. C. E. Haupt, Sp. for Bishop McKim's work among University Stu- dents, Tokyo.....	5 00
Winona—St. Paul's, Domestic, \$15.00; Foreign, \$27.64.....	48 54

**MISSISSIPPI—\$14.05**

Church Hill—Christ Church S. S.,* Gen- eral.....	11 70
West Point—Incarnation Chapel S. S.,* General.....	2 35

**MISSOURI—\$6.02**

DeSoto—Trinity Church, Domestic, \$2.69; Foreign, \$2.33.....	5 02
Ferguson—St. Stephen's, "Mrs. W.," Gen- eral.....	1 00

**NEBRASKA—\$63.35**

DeWitt—St. Augustine's Mission S. S.,* General.....	4 75
Omaha—Trinity Cathedral, General.....	50 00
Wymore—St. Luke's Mission S.S.,* General.....	8 60

**NEWARK—\$528.08**

Bayonne (Bergen Point)—Trinity Church, for Domestic Missionary Districts.....	5 00
Mrs. Wm. S. Langford, General.....	10 00
Edgewater Park—Mrs. D. R. Rodman, General.....	100 00
Jersey City—Grace S. S.,* General.....	80 00
Madison—Charles H. Hayes, General.....	10 00
Mendham—St. Mark's S. S.,* General.....	1 00
Montclair—St. Luke's, Robert Weir, \$10, "A Member," \$3, both General.....	13 00
(Upper)—St. James's, Domestic, \$25; Foreign, \$25.....	50 00
Morristown—"A Friend," General.....	15 00
Newark—Grace, "A Member," General.....	5 00
Orange (West)—St. Mark's, George H. Hogeman, General.....	1 00
(East)—"L. and R.," General.....	15 00
Summit—Calvary, Mr. and Mrs. Thomas.....	



B. Adams, \$10, A Thank-offering, \$20, S. S.,* \$118.18, all General .....	148 08	Carolina, \$5; Sp. for <i>The St. Augustine Record</i> , \$1.....	6 00
Tennafy—Mrs. J. Hull Browning, General..	160 00	New Rochelle—Trinity Church S. S.,* General, \$36.50; through Wo. Aux., for salaries, Cape Mount, Africa \$20.....	56 50
A Thank-offering, through Wo. Aux., General .....	25 00	New York—Calvary, General, \$100; Mrs. Eliza P. Barton, Domestic and Foreign, \$10 .....	110 00
<b>NEW HAMPSHIRE—\$334.25</b>		(West Brighton)—Ascension S. S.,* General.....	42 76
Concord—St. Timothy's Mission, General..	6 11	(New Brighton)—Christ Church, "A Member," through Wo. Aux., General.....	20 00
(East)—Grace S. S.,* General .....	1 00	Chapel of the Comforter S. S.,* General, \$25.54; Rev. R. G. Quennell,* \$1.....	26 54
"X. Y. Z.," General .....	2 00	Epiphany S. S.,* General.....	75 00
Franconia—Thomas Robins, Domestic.....	25 00	(City Island)—Grace, Wo. Aux., for salaries, Cape Mount, Africa.....	9 00
Jefferson—"L.," Sp. for mission work in Wuchang, under Rev. S. H. Littlell .....	155 50	Grace, Thos. F. Main, General, \$25; "Two Members," General, \$3.; "A Member," General, \$100; Mrs. Geo. R. Lewis, General, \$100; Mrs. G. Z. Gray, Sp. for work in Mexico, \$75; General, \$100.....	430 00
Keene—Rev. E. A. Renouf, D.D., \$15, Mrs. E. T. Renouf, \$10, Domestic.....	25 00	Heavenly Rest, the Misses Hadden, General.....	100 00
Manchester—Grace, Domestic and Foreign	16 10	Holy Communion, Augusta G. McCurdy, General, \$10; H. C. Von Post, General, \$100; Miss Mary L. Ogden, Domestic and Foreign, \$100; Mr. Charles W. Ogden, Domestic and Foreign, \$50; Mrs. Charles W. Ogden, Domestic, \$400; Foreign, \$100; Branch Wo. Aux., for "F. E. Lawrence" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60.....	820 00
New Castle—Mrs. C. Louisa Benton, General .....	10 00	Incarnation, Mrs. Harold Farquhar Hadden, General, \$15; Andrew C. Zabriskie, Domestic, \$50; Mrs. J. H. Clark, Sp. for work in Mexico, \$15; "A Member," St. Paul's School, Lawrenceville, Southern Virginia, \$25; St. Augustine's School, Raleigh, North Carolina, \$25; Francis Lynde Stetson, General, \$100.....	230 00
New London—Through Miss Park, Missionary Service, General.....	9 54	Chapel of the Church Missions House, General.....	1 07
Portsmouth—Christ Church, General.....	18 00	Transfiguration, "A Member," General..	5 00
St. J. hn's, Sp. for house for Bishop of Kyoto .....	3 00	Trinity Church, "Two Members," Domestic and Foreign, \$20; Rev. Morgan Dix, D.D., General, \$50.....	70 00
Sugar Hill—St. Matthew's, General.....	63 00	Trinity Chapel, "A Member" Missionary Relief Society, General .....	9 00
<b>NEW JERSEY—\$992.65</b>		St. Agnes's Chapel, "Believer in Missions," General.....	10 00
Baskingridge—St. Mark's, General.....	85	St. George's, "A Member of Wo. Aux.," General .....	3 00
Bernardsville—St. Bernard's, General.....	37 80	St. James's, Mary D. Baker, General.....	25 00
Beverly—R. W. Craige, General .....	5 00	(Fordham) St. James's, Mrs. G. Schwab, General, \$40; Miss Schwab, General, \$5	45 00
Burlington—St. Barnabas's, General.....	5 00	St. John's Chapel, Miss Grace Wilkes, General, \$300; S. S.,* General, \$100.....	300 00
Camden—St. Paul's, "C.," Wo. Aux., Foreign .....	10 00	St. Matthew's, "E. S. D. B.," through Wo. Aux., Sp. for support of "Constance," St. Mary's Orphanage, Shanghai, China.....	30 00
Elberon—St. James's, "A. L. M.," \$50, Miss Juliet C. Smith, \$6, General.....	56 00	San Salvatore S. S.,* General.....	8 75
Elizabeth—Christ Church, Junior Aux., General.....	1 00	St. Thomas's, "A Friend," General, \$400; Frank LeG. Gilliss, General, \$6.....	406 00
Grace, Junior Aux., General.....	1 00	Society of Busy Workers, Sp. for Turtle Mountain Indians, North Dakota.....	7 00
St. John's, General .....	2 50	E. Jackson, General.....	1 00
Locust—"J. M. D.," General.....	100 00	Mrs. M. T. Clark, General .....	2 00
Moorestown—Mrs. William Hooton, for "Trinity Memorial" scholarship, St. Elizabeth's School, South Dakota.....	60 00	Mrs. C. R. Brown, General.....	5 00
Mount Holly—St. Andrew's, Foreign, \$3.80; Colored, \$3.70 .....	7 50	Mite-chest, General .....	8 30
Navesink—All Saints' Memorial, Mr. and Mrs. John C. Lord, General.....	20 00	(Tompkinsville)—Misses Johnston, General.....	10 00
New Brunswick—Christ Church, Mrs. L. Sloovich, General .....	6 00	"A Friend," General.....	15 00
Plainfield—Grace, "M. E. T.," General.....	10 00	"A Friend," Foreign .....	25 00
Charles S. Guion, General.....	10 00	Mrs. G. D. T. Harison, General.....	25 00
Mrs. Mason W. Tyler, General .....	500 00	Mrs. Francis Deafield, General.....	50 00
"F. T.," General .....	10 00	The Misses Mount, Domestic.....	50 00
Miss J. Tweedy, General .....	5 00	J. Montgomery Hare, General.....	25 00
Princeton—Trinity Church, Woman's Missionary Society, for "Louisa C. Tuthill" scholarship, St. Mary's Hall, Shanghai, China .....	40 00	Mr. and Mrs. Thomas Fitch Rowland, General.....	100 00
Riverton—Christ Church, Domestic, \$25; Foreign, \$10.....	35 00	Miss Julia G. McAllister, Domestic and Foreign.....	5 00
Salem—C. H. Sinnickson, General .....	30 00	Miss F. A. Loomis, General.....	2 00
Sewaren—Emily H. Clarkson, General.....	10 00	Mrs. G. C. Ward, through Niobrara League, Sp. for "All Saints" scholarship, All Saints' School, South Dakota, Mrs. J. A. Scrymser, Domestic, \$100; Foreign, \$100; "Charlotte" scholarship, St.	100 00
Trenton—Christ Church, Lewis Perrine, General .....	10 00		
Vincentown—Trinity Church, "A Member," General.....	10 00		
<b>NEW YORK—\$9,081.67</b>			
Annandale—Holy Innocents' Chapel S. S., General, \$4.68; Rev. George B. Hopson, General, \$10.....	14 66		
Barrytown—St. John Evangelist's S. S., General .....	5 55		
Bedford—St. Matthew's, General, \$96.33; Wo. Aux., for salaries, Cape Mount, Africa, \$25.50; Sp. for Navajo Hospital, Fort Defiance, Arizona, \$50.....	171 83		
Cold Spring—W. D. Young and sister, General .....	00		
Dobb's Ferry—Zion, General.....	24 67		
Harrison—Miss Mary E. Babbitt, General.....	00		
Irvington—St. Barnabas's, Wo. Aux., for salaries, Cape Mount, Africa .....	60 00		
Kingston—St. John's, Wo. Aux., Domestic, \$5.44; Foreign, \$5.55 .....	11 59		
Matteawan—St. Luke's, Wo. Aux., through St. Augustine's League, from Mrs. W. E. Ver Planck, Sp. to pay for one day in St. Agnes's Hospital, Raleigh, North			







<i>Culpeper Co.—St. Paul's, Wo. Aux., Sp. for Brazil, \$5; Japan, \$5.....</i>	10 00	<i>Canaseraga—Trinity Church S. S.,* General.....</i>	1 00
<i>Fairfax Co.—Immanuel Chapel, Sp. for Parish and Diocesan House, and St. Agnes's School, Kyoto.....</i>	10 00	<i>Chautauqua—"E. R. S.," General.....</i>	5 00
<i>(Bailey's Cross Roads)—St. Paul's, Domestic.....</i>	1 03	<i>Clifton Springs—Miss C. S. Rathbone, General.....</i>	5 00
<i>Fauquier Co. (Casanova)—Grace, Domestic and Foreign.....</i>	3 54	<i>Geneseo—St. Michael's, General.....</i>	6 03
<i>(Remington)—St. Luke's, Domestic and Foreign.....</i>	1 62	<i>Miss L. W. Swift, General.....</i>	10 00
<i>(Warrenton)—St. James's S. S.,* General.....</i>	10 28	<i>Geneva—"Student," General.....</i>	5 00
<i>Henrico Co. (Richmond)—Monumental, Junior Aux., Sp. for Mr. Ishii's orphanage, Tokyo.....</i>	10 00	<i>St. Peter's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$2.50; Sp. for Miss Taylor, Sacramento, \$2.50.....</i>	5 00
<i>Loudoun Co. (Hamilton)—St. Paul's, Foreign, \$17.95; Domestic, \$5.55.....</i>	23 50	<i>North Tonawanda—St. Mark's, Wo. Aux., General.....</i>	5 00
<i>(Upperville)—Immanuel Church, Foreign.....</i>	2 00	<i>Palmyra—Zion, In loving memory of N. R. Butterfield, Domestic and Foreign.....</i>	20 00
<i>Louisa Co. (Mineral)—Mineral Mission, through Rev. Morris S. Eagle, China.....</i>	10 00	<i>Phelps—St. John's, "A member," General.....</i>	1 00
<i>Orange Co. (Grassland)—"A Friend," General.....</i>	10 00	<i>Pittsford—Christ Church, Domestic.....</i>	10 00
<i>Warren Co. (Front Royal)—Calvary S.S.,* General.....</i>	11 22	<i>Rochester—"A Friend," General.....</i>	5 00
<b>WASHINGTON—\$496.85</b>		<i>"O. W. T.," Foreign, \$100; Domestic, \$5.....</i>	105 00
<i>Washington (D. C.)—Advent, Misses E. A. and L. S. Frink, General.....</i>	5 00	<i>"G.," Wo. Aux., General.....</i>	10 00
<i>(Georgetown)—Christ Church, Wo. Aux., "A Member," China.....</i>	11 00	<b>WEST MISSOURI—\$26.50</b>	
<i>Industrial Home Sp. for Parish and Diocesan House, and St. Agnes's School, Kyoto.....</i>	5 00	<i>Kansas City—Grace S. S., General.....</i>	3 00
<i>St. Mark's Pro-Cathedral, Mrs. M. Isabella Banks, General.....</i>	10 00	<i>"A Churchwoman," General.....</i>	10 00
<i>St. John's, Mrs. Virginia L. W. Fox, General, \$100; "H. E. P.," Colored, \$100.....</i>	200 00	<i>Lebanon—Rev. C. R. Stearns, Foreign.....</i>	5 00
<i>Georgetown Parish, St. John's, Thomas H. Looker, General.....</i>	5 00	<i>Lexington—Christ Church, General.....</i>	5 00
<i>St. Thomas's, "Anonymous," General.....</i>	100 00	<i>St. Joseph—"A Friend," General.....</i>	1 00
<i>Miss E. E. Vernon, General.....</i>	1 00	<i>Warrensburg—Christ Church, Foreign, 50 cts.; General, 50 cts.....</i>	1 00
<i>The Misses Young, Sp. for Parish and Diocesan House, and St. Agnes's School, Kyoto.....</i>	10 00	<i>West Plains—All Saints' S. S., General.....</i>	1 50
<i>"A Churchwoman," General.....</i>	50 00	<b>WEST VIRGINIA—\$258.18</b>	
<i>Mrs. C. C. Black, General.....</i>	5 00	<i>Lorentz—Spence Mission, Robbie Lewis,* General.....</i>	18
<i>"Hope," General.....</i>	25 00	<i>Martinsburg—Trinity Church, Sp. for Mexico, \$3; S. S. Indian, \$3; General, 82 cts.....</i>	6 82
<i>William C. Rives, M.D., General.....</i>	50 00	<i>Ravenswood—Rev. C. M. Campbell, General.....</i>	1 00
<i>Montgomery Co.—Silver Spring Parish, Grace S. S.,* General.....</i>	4 75	<i>Ripley—St. John's, General.....</i>	2 59
<i>St. John's, Wo. Aux., General.....</i>	5 00	<i>Shepherdstown—Trinity Church, Domestic, \$18.80; Foreign, \$14.79.....</i>	28 09
<i>(Chevy Chase)—"A Reader of The Churchman," General.....</i>	3 00	<i>Union—All Saints', General, \$33.41; Wo. Aux., Sp. for Mexico, 63 cts.....</i>	34 04
<i>(Brookville)—H. B. Parkhill, General.....</i>	1 00	<i>Wheeling—St. Matthew's, "M. E. B.," General.....</i>	5 00
<i>Prince George Co. (Forestville)—Epiphany, General.....</i>	2 10	<i>White Sulphur Springs—St. Thomas's, General.....</i>	47 67
<i>St. John's Parish, "Two Members," General.....</i>	4 00	<i>Miscellaneous—Branch Wo. Aux., General.....</i>	32 79
		<i>Bishop Peterkin and family, General.....</i>	50 00
<b>WESTERN MICHIGAN—\$116.25</b>		<b>ALASKA—\$8.75</b>	
<i>Charlevoix—Christ Mission, Foreign, \$4.86; Domestic, \$4.86.....</i>	9 72	<i>Anvik—Christ Church S. S.,* General.....</i>	7 75
<i>Grand Rapids—Church of the Good Shepherd, Wo. Aux., self denial fund for General Missions.....</i>	3 00	<i>Fort Yukon—Frank and Harry Bowman,* General.....</i>	1 00
<i>St. Mark's, General.....</i>	9 74	<b>ASHEVILLE—\$119.15</b>	
<i>Wo. Aux., Mrs. Fuller, \$5; Mrs. R. W. Butterfield, \$1; Mrs. Thomas O'Brien, \$5; the Bishop Daughters, \$5; self-denial fund, General Missions.....</i>	25 00	<i>Arden—Christ Church, General.....</i>	8 00
<i>Harbor Springs—St. John's, Domestic.....</i>	53 94	<i>Biltmore—All Saints', Indian, \$11.16; Colored, \$11.02.....</i>	22 18
<i>Kalamazoo—Wo. Aux., Mrs. Noble, self-denial fund, General Missions.....</i>	1 00	<i>Lincolnton—Thank-offering, General.....</i>	5 00
<i>Newaygo—St. Mark's S. S.,* General.....</i>	6 00	<i>Henderson Co.—Calvary, General.....</i>	13 65
<i>Pentwater—St. James's Mission, General.....</i>	2 05	<i>Old Fort—St. Gabriel's S. S.,* General.....</i>	1 00
<i>Traverse City—Grace, General.....</i>	5 80	<i>Tryon—Missionary box, General.....</i>	61
		<i>Miscellaneous—Balance Ravenscroft Fund, for Bishop Horner's salary, Asheville.....</i>	68 71
<b>WESTERN NEW YORK—\$239.58</b>		<b>BOISE—\$35.69</b>	
<i>Attica—Mrs. Frances E. Farnham, General.....</i>	1 55	<b>IDAHO.</b>	
<i>Buffalo—St. James's S. S., Domestic and Foreign, \$35; Wo. Aux., Sp. for Woman's Hospital, Wuchang, China, \$5.....</i>	30 00	<i>Emmett—St. Mary's, General.....</i>	17 00
<i>Canandaigua—St. John's, Wo. Aux., Miss Francis's salary, South Dakota, \$4.50; Miss Babcock's salary, Japan, \$5; Sp. for Bishop Brooke, Oklahoma, \$5.50.....</i>	15 00	<i>Caldwell—St. David's, General.....</i>	4 60
		<i>Delamar—Mission, General.....</i>	1 00
		<i>Idaho City—Mission, General.....</i>	4 85
		<i>Hailey—Emmanuel Church, General.....</i>	4 00
		<i>Ketchum—St. Thomas's, General.....</i>	1 26
		<i>Montpelier—St. Andrew's, General.....</i>	2 00
		<i>Payette—St. James's, General.....</i>	1 75
		<i>Placerville—Mission, General.....</i>	1 00
		<i>Salmon—Mission, General.....</i>	7 30
		<i>Silver City—St. James's, General.....</i>	3 00
		<i>Shoshone—Church of the Good Shepherd, General.....</i>	1 80
		<b>WYOMING.</b>	
		<i>Green River—St. John's S. S.,* General.....</i>	2 33



## DULUTH—\$25.82

<i>Lake Park</i> —St. John's S. S.,* General.....	14 16
<i>Moorhead</i> —St. John's S. S.,* General.....	11 66

## LARAMIE—\$35.92

## NEBRASKA.

<i>Ainsworth</i> —Mrs. R. S. Rising, General.....	2 00
<i>Callaway</i> —Holy Trinity Mission, General.....	5 00
<i>Farnum</i> —Mrs. Tufts, Mite chest, Domestic.....	62
<i>Kearney</i> —St. Luke's S. S.,* General.....	3 30
<i>Miscellaneous</i> —Rt. Rev. A. R. Graves, D.D., General.....	25 00

## NORTH DAKOTA—\$50.00

<i>Fargo</i> —Gethsemane, Rev. and Mrs. H. L. Burleson, General.....	25 00
<i>Miscellaneous</i> —Rt. Rev. S. C. Edsall, D.D., General.....	25 00

## OKLAHOMA AND INDIAN TERRITORY—\$20.00

## OKLAHOMA.

<i>Chandler</i> —St. Stephen's, General.....	3 50
<i>Pawnee</i> —Mission, General.....	3 50
<i>Miscellaneous</i> —Tithe, General.....	5 00

## INDIAN TERRITORY.

<i>Chickasha</i> —St. Luke's, a S. S. class,* General.....	50
<i>Paul's Valley</i> —St. Mary's, General.....	1 75
<i>Purcell</i> —St. James's, General.....	3 75
<i>Wagmer</i> —St. James's Mission, General.....	2 00

## OLYMPIA—\$6.00

<i>Olympia</i> —St. John's, General.....	3 00
<i>Tacoma</i> —Trinity Mission S. S.,* General.....	3 00

## SACRAMENTO—\$14.00

<i>Reno</i> —Trinity Church, General.....	10 00
<i>Sisson</i> —Mission, General.....	4 00

## SALT LAKE—\$54.10

## COLORADO.

<i>Durango</i> —St. Mark's S. S. Birthday Offering, China.....	3 16
<i>Grand Lake</i> —Summer Chapel, General.....	13 54
<i>Gunnison</i> —Church of the Good Samaritan, General.....	2 30
<i>Lake City</i> —St. James's Mission, General.....	15 25
<i>Silverton</i> —St. Paul's Mission, General.....	9 55
<i>Steamboat Springs</i> —Mission, General.....	2 50
<i>Yampa</i> —Mission, General.....	7 30

## SOUTH DAKOTA—\$94.01

<i>Crow Creek Agency</i> —All Saints' S. S., General.....	46
<i>Ascension S. S., General.....</i>	3 66
<i>Sale of Dannie Firecloud's ponies, General.....</i>	85 50
<i>Pine Ridge Agency</i> —Holy Cross S. S.,* General.....	23
<i>St. Peter's Chapel S. S.,* General.....</i>	1 68
<i>St. Mark's Station S. S.,* General.....</i>	03
<i>Sisseton Agency</i> —St. Mary's, Wo. Aux., General, \$5., Young Men's Guild, General.....	26 00
<i>Standing Rock</i> —St. Thomas's Chapel, Domestic.....	16 88
<i>Yankton Agency</i> —Holy Fellowship, Wo. Society, Mite Boxes, General.....	9 54

## SOUTHERN FLORIDA—\$14.15

<i>Longwood</i> —Christ Church, General.....	3 00
<i>Orlando</i> —St. John the Baptist's, General.....	11 15

## SPOKANE—\$8.00

<i>Palouse</i> —Holy Trinity Church, General.....	3 00
<i>Walla Walla</i> —St. Paul's, Wo. Aux., General.....	5 00

## WESTERN TEXAS—\$34.60

<i>Boerne</i> —St. Helena's, Rev. E. DeWolf, \$1, S. S.,* \$3, General.....	4 00
<i>Laredo</i> —Christ Church, General.....	10 00
<i>Runge</i> —St. John's S. S.,* Foreign.....	2 50

<i>San Antonio</i> —St. Mark's, Rev. W. R. Richardson, \$10; Mrs. C. Trebers, \$5, General.....	15 00
<i>St. John's S. S., General.....</i>	1 10
<i>†San Marcos</i> —St. Mark's.....	
<i>Miscellaneous</i> —Cash, General.....	2 00

## FOREIGN—\$399.76

## Africa.

<i>Liberia, Clay Ashland</i> —Grace S. S.,* General.....	8 60
<i>Half Cavalla</i> —Epiphany S. S., General.....	5 00

## Kyoto.

<i>Kyoto</i> —"E., " General.....	50 00
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## Tokyo.

<i>Tokyo</i> —Trinity Cathedral, foreign congregation of which S. S.,* \$7.55; Junior Aux., \$75, General.....	201 76
<i>Miscellaneous</i> —Rt. Rev. John McKim, D.D., General.....	25 00

## Switzerland.

<i>Geneva</i> —"G. C. C." and "A. M. C.," General.....	10 00
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## France.

<i>Paris</i> —Miss E. S. Jones, General.....	100 00
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## MISCELLANEOUS—\$20.679.39

Balance drawn on account of appropriations to September 1st, 1901, from United Offering Wo. Aux., 1898, Domestic, \$8,027.23; Foreign, \$2,927.39.....	10,954 62
From gift of a friend in Pennsylvania, through Geo. C. Thomas, Treasurer, Domestic, \$4,010; Foreign, \$466 62.....	4,476 62
Interest, Domestic, \$1,096 82; Foreign, \$70.76; Special, \$165.47; income from bequest of Mrs. Ann S. Hough, Sp., to be paid to Mrs. Mary Lamaroux, \$150.....	2,163 05
Interest on gift of a friend in Pennsylvania, \$195.37; interest on Special Educational Fund, \$128.49; interest on United Offering, Wo. Aux., 1898, Domestic, \$1,142.29; Foreign, \$1,045.33.....	2,511 53
Sale of Atlantic Mutual Insurance Co. scrip, \$335.60; interest on same, \$30.60, Foreign.....	367 20
"Anonymous," Wo. Aux., Sp. for traveling expenses to San Francisco of missionary from Kyoto.....	150 00
Lieut. J. C. Cantwell, Alaska.....	26 00
Mrs. A. Whittemore, General.....	10 00
Mrs. M. King, Sp. for Parish and Diocesan House, and St. Agnes's School, Kyoto Summer savings, General.....	5 00
Wo. Aux., General.....	3 30
Wo. Aux., Sp. for Anvik.....	6 00
"M. Z. G.," Wo. Aux., General.....	3 45
"Anonymous," General.....	1 12
"A Friend," General.....	1 00

## LEGACIES—\$35,513.64

<i>Md., Baltimore</i> —Estate of Miss Anna M. Small, to the Society.....	351 27
<i>N. Y., New York</i> —Estate of Miss Mary B. Tousey, Domestic, \$6,250; Foreign, \$6,250; Indian, \$6,250; Colored, \$6,250.....	25,000 00
<i>Pa., Philadelphia</i> —Estate of Miss Sally M. Waln, Domestic, \$5,000; Foreign, \$5,000.....	10,000 00
<i>Wash. (D. C.), Washington</i> —Estate of Mrs. M. M. Carter, to the Society.....	145 87
<i>Prince George Co. (Bladensburg)</i> —Estate of B. O. Lowndes, Domestic.....	16 50

Receipts for the month.....	\$113,669 69
Amount previously acknowledged.....	733,330 91

Total contributions, legacies and specials from September 1st, 1900.....	\$846,994 60
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+ In the September SPIRIT of MISSIONS \$3.50 credited to St. Mark's, San Antonio, should have been credited to St. Mark's, San Marcos.

## ACKNOWLEDGMENTS

## OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE C. THOMAS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1901, to September 1st, 1901.

ALABAMA.		LOUISIANA.	
<i>Anniston</i> —Grace Church.....	5 00	<i>Napoleonville</i> —Christ Church, Dr. T. B. Pugh.....	1 00
<i>Eutaw</i> —St. Stephen's.....	3 50	<i>New Orleans</i> —Annunciation.....	2 25
<i>Florence</i> —Trinity Church.....	4 70		3 25
<i>Tuskaloosa</i> —Christ Church.....	12 45		
	25 65		
ALBANY.		MARYLAND.	
<i>Green Island</i> —St. Mark's.....	8 56	<i>Harford Co. (Emmorton)</i> —St. Mary's	10 00
		<i>Howard Co. (Ellicott City)</i> —St. John's	8 00
			18 00
CALIFORNIA.		MASSACHUSETTS.	
<i>Oakland</i> —St. Paul's.....	50 00	<i>Boston</i> —Grant Walker.....	40 00
		<i>Somerville (East)</i> —St. Thomas's.....	6 59
		<i>Worcester</i> —All Saints'.....	9 84
			56 43
CENTRAL PENNSYLVANIA.		MILWAUKEE.	
<i>Coudersport</i> —Christ Church.....	4 70	<i>Sussex</i> —St. Alban's.....	2 16
<i>Forest City</i> —Christ Church.....	2 00		
<i>Mauch Chunk</i> —St. Mark's.....	21 94		
<i>Paradise</i> —All Saints.....	2 41		
<i>Wilkesbarre</i> —St. Stephen's.....	30 00		
	61 05		
CONNECTICUT.		MINNESOTA.	
<i>Ansonia</i> —Christ Church.....	2 50	<i>West Concord</i> —St. Matthew's.....	2 00
<i>Bridgeport</i> —St. John's.....	17 57	<i>Willmar</i> —St. Luke's.....	3 13
<i>Derby</i> —St. James's.....	5 00		5 13
<i>Greenwich</i> —Christ Church.....	60 00		
<i>Hartford</i> —Church of the Good Shepherd.....	20 00		
<i>St. James's, Rev. John T. Huntington</i> .....	100 00		
<i>Lime Rock</i> —Trinity Church.....	2 32		
<i>Middletown</i> —Holy Trinity.....	16 25		
<i>Milford</i> —St. Peter's.....	1 00		
<i>New Haven</i> —St. Paul's.....	20 00		
<i>New London</i> —St. James's.....	18 39		
<i>Norwich</i> —Christ Church.....	6 10		
<i>Trinity Church</i> .....	11 02		
<i>Portland</i> —Trinity Church.....	15 00		
<i>Ridgefield</i> —St. Stephen's.....	10 00		
<i>Seymour</i> —Trinity Church.....	1 78		
<i>Southport</i> —Trinity Church.....	11 30		
<i>Thomaston</i> —Trinity Church.....	3 78		
<i>Warehouse Point</i> —St. John's.....	3 66		
<i>Westport</i> —Holy Trinity Memorial.....	10 00		
	335 67		
DALLAS.		MISSISSIPPI.	
<i>Dallas</i> —All Saints'.....	2 00	<i>Long Beach</i> —All Saints' Guild.....	10 00
EASTON.		MISSOURI.	
<i>Cecil Co. (Elkton)</i> —Trinity Parish.....	2 00	<i>St. Louis</i> —Christ Church Cathedral.....	61 10
GEORGIA.		NEBRASKA.	
<i>Fort Valley</i> —St. Andrew's.....	5 85	<i>Beatrice</i> —Christ Church.....	1 00
<i>Marietta</i> —St. James's.....	2 95	<i>Omaha</i> —St. Paul's Mission.....	1 00
	8 80		2 00
LONG ISLAND.		NEWARK.	
<i>Bellport</i> —Christ Church.....	2 00	<i>Hackensack</i> —Christ Church.....	35 00
<i>Brooklyn</i> —All Saints'.....	10 00	<i>Morristown</i> —St. Peter's.....	24 92
<i>Ascension</i> .....	10 00	<i>Summit</i> —Calvary.....	36 60
<i>Christ Church</i> .....	15 00		96 52
<i>(E. D.)</i> —Christ Church.....	20 00		
<i>St. Ann's</i> .....	130 00		
<i>St. John's</i> .....	10 00		
<i>St. Luke's</i> .....	100 00		
<i>St. Mark's</i> .....	15 00		
<i>St. Mary's</i> .....	28 03		
<i>St. Stephen's</i> .....	5 00		
<i>College Point</i> —St. Paul's Chapel.....	1 30		
<i>Flushing</i> —St. George's.....	38 16		
<i>Garden City</i> —Incarnation Cathedral	13 21		
<i>Oceanus</i> —Mission.....	50		
<i>Richmond Hill</i> —Resurrection.....	5 00		
	403 20		
		NEW HAMPSHIRE.	
		<i>Concord</i> —St. Paul's S. S.....	19 13
		NEW JERSEY.	
		<i>Burlington</i> —St. Barnabas's.....	1 00
		<i>Moorestown</i> —Trinity Church.....	5 78
		<i>Rahway</i> —St. Paul's.....	2 00
		<i>South Amboy</i> —Christ Church.....	4 53
		<i>Trenton</i> —St. Paul's.....	5 00
			18 31
		NEW YORK.	
		<i>Newburgh</i> —St. George's.....	23 02
		<i>New York</i> —St. Andrew's.....	25 00
		<i>St. Bartholomew's</i> .....	263 68
		<i>St. James's</i> .....	110 00
		<i>St. Paul's Chapel</i> .....	7 65
		<i>"Cash"</i> .....	206 00
		<i>Mrs. S. L. Galpin</i> .....	10 00
			639 35
		NORTH CAROLINA.	
		<i>Charlotte</i> —St. Michael and All Angels'.....	2 00
		<i>Thompson Orphanage, St. Mary-the-Virgin Chapel</i> .....	61
		<i>Durham</i> —St. Philip's.....	2 45
		<i>Henderson</i> —Holy Innocents'.....	5 57
		<i>Tarboro</i> —Calvary.....	2 95
			13 51
		OHIO.	
		<i>Cleveland</i> —Trinity Cathedral.....	123 01
		PENNSYLVANIA.	
		<i>Philadelphia</i> —Advent.....	11 36
		<i>Protestant Episcopal Hospital Chapel</i> .....	2 00
		<i>St. James's</i> .....	62 60
			75 86



<b>QUINCY.</b>			
Knoxville—St. Mary's .....	10 01		
Quincy—St. John's Cathedral .....	7 50		
<b>SOUTH CAROLINA.</b>		17 50	
Bluffton—The Cross .....	3 25		
Congaree—St. John's .....	1 00		
<b>SOUTHERN VIRGINIA.</b>		4 25	
Augusta Co. (Staunton) — Trinity Church .....		38 89	
<b>SPRINGFIELD.</b>			
East St. Louis—St. Mary's .....	1 00		
<b>VERMONT.</b>			
Bellows Falls—Immanuel Church...		14 47	
<b>VIRGINIA.</b>			
Albemarle Co. (Shadwell)—Edgehill Memorial Chapel .....		5 00	
<b>WASHINGTON.</b>			
Washington (D. C.)—St. James's Parish .....	10 00		
(Georgetown)—St. John's .....	25 00		
"Hope" .....	50 00		
St. Mary's Co. (Valley Lee)—William and Mary Parish .....	1 00		
<b>WESTERN MICHIGAN.</b>		86 00	
Grand Rapids—Trinity Church .....		5 00	
<b>WESTERN NEW YORK.</b>			
Brockport—St. Luke's .....	6 62		
Buffalo—Ascension .....	10 00		
St. Mark's .....	5 00		
Canandaigua—St. John's .....	2 91		
Corning—Christ Church .....	12 70		
Geneseo—St. Michael's .....	1 81		
Lockport—Grace .....	5 70		
Rochester—"Elizabeth." .....	10 00		
<b>WEST MISSOURI.</b>		54 73	
Kansas City—Trinity Church, "A Member" .....		2 00	
<b>WEST VIRGINIA.</b>			
Bramwell—Holy Trinity Church .....	10		
Martinsburg—Trinity Church .....	3 00		
Parkersburg—Church of the Good Shepherd Chapel .....	1 50		
Trinity Church .....	1 55		
Shepherdstown—Trinity Church .....	8 42		
		14 57	
<b>ARIZONA.</b>			3 00
Prescott—Advent .....			
<b>ASHEVILLE.</b>			
Asheville—Trinity Church .....	5 00		
Biltmore—All Souls' .....	19 48		
Bowman's Bluff—Gethsemane .....	2 50		
Brevard—St. Philip's .....	1 00		
Wilkesboro—St. Paul's .....	1 05		
			29 03
<b>LARAMIE.</b>			
<b>WYOMING.</b>			
Buffalo—St. Luke's .....	1 10		
New Castle—Christ Church .....	2 50		
<b>NEBRASKA.</b>			
Callaway—Holy Trinity Church .....	1 50		
			5 10
<b>OKLAHOMA AND INDIAN TERRITORY.</b>			
Anadarko—Mission .....	3 30		
<b>INDIAN TERRITORY.</b>			
Lehigh—St. Andrew's .....	2 00		
Vinita—St. John's .....	1 16		
			6 46
<b>SACRAMENTO.</b>			
Vallejo—Ascension .....			90
<b>SALT LAKE.</b>			
Provo—Mission .....			4 35
<b>SOUTH DAKOTA.</b>			
Watertown—Trinity Church .....			5 68
<b>SOUTHERN FLORIDA.</b>			
Thonotosassa—Trinity Church. ....			1 00
<b>MISCELLANEOUS.</b>			
"A Friend" .....	5 00		
"A Friend" .....	5 00		
			10 00
<b>LEGACIES.</b>			
L. I., Elmhurst—Estate of Augustus Rapelye, to be known as the "Augustus Rapelye" Fund .....	5,000 00		
Mass., Cambridgeport—Estate of Mrs. Jane K. Collins .....	1,040 00		
N. Y., New York—Estate of Miss Virginia C. Minor .....	300 00		
			6,340 00
Received from January 1st, 1901, to September 1st, 1901 .....	\$8,689 61		
Previously acknowledged .....	2,370 51		
Total received from September 1st, 1900, to September 1st, 1901 .....	11,060 12		

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## ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from July 1st, to September 1st, 1901:

### CONTRIBUTIONS FROM JULY 1st, TO AUGUST 1st, 1901.

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NORTH CAROLINA—\$1.00		Total of contributions	\$6,153 35
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Watch Hill—"E. M.," Brazil.....	25 00	WEST VIRGINIA—\$113.53	
SOUTHERN VIRGINIA—\$67.59		Hinton—Ascension, Cuba, \$2.50; Brazil,	
Dinwiddie Co. (Petersburg)—Grace, Wo.		\$2.50.....	5 00
Aux, Brazil.....	15 00	Martinsburg—Trinity Church, Brazil,	
St. Paul's, Brazil.....	29 59	\$3.15; Cuba, \$3.15.....	6 30
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Norfolk Co. (Norfolk)—St. Luke's, Brazil.	8 00	al membership.....	3 00
Miss S. V. Bagnall, Brazil.....	5 00	Union—All Saints', Domestic.....	2 73
Roanoke Co. (Roanoke)—Quinn W. Stuart,		Total of contributions.....	\$742 04
Wo. Aux., Brazil.....	5 00	" ECHO subscriptions.....	50
TEXAS—\$1.00		Income.....	742 50
Waco—St. Paul's, "Two Members," Cuba,		Returned by Rev. M. F. Moreno to balance	
50 cents; Brazil, 50 cents.....	1 00	his account.....	2 50
VIRGINIA—\$77.00		Total from all sources.....	<u>\$1,487 54</u>
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Church, Wo. Aux., Brazil.....	16 00		

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